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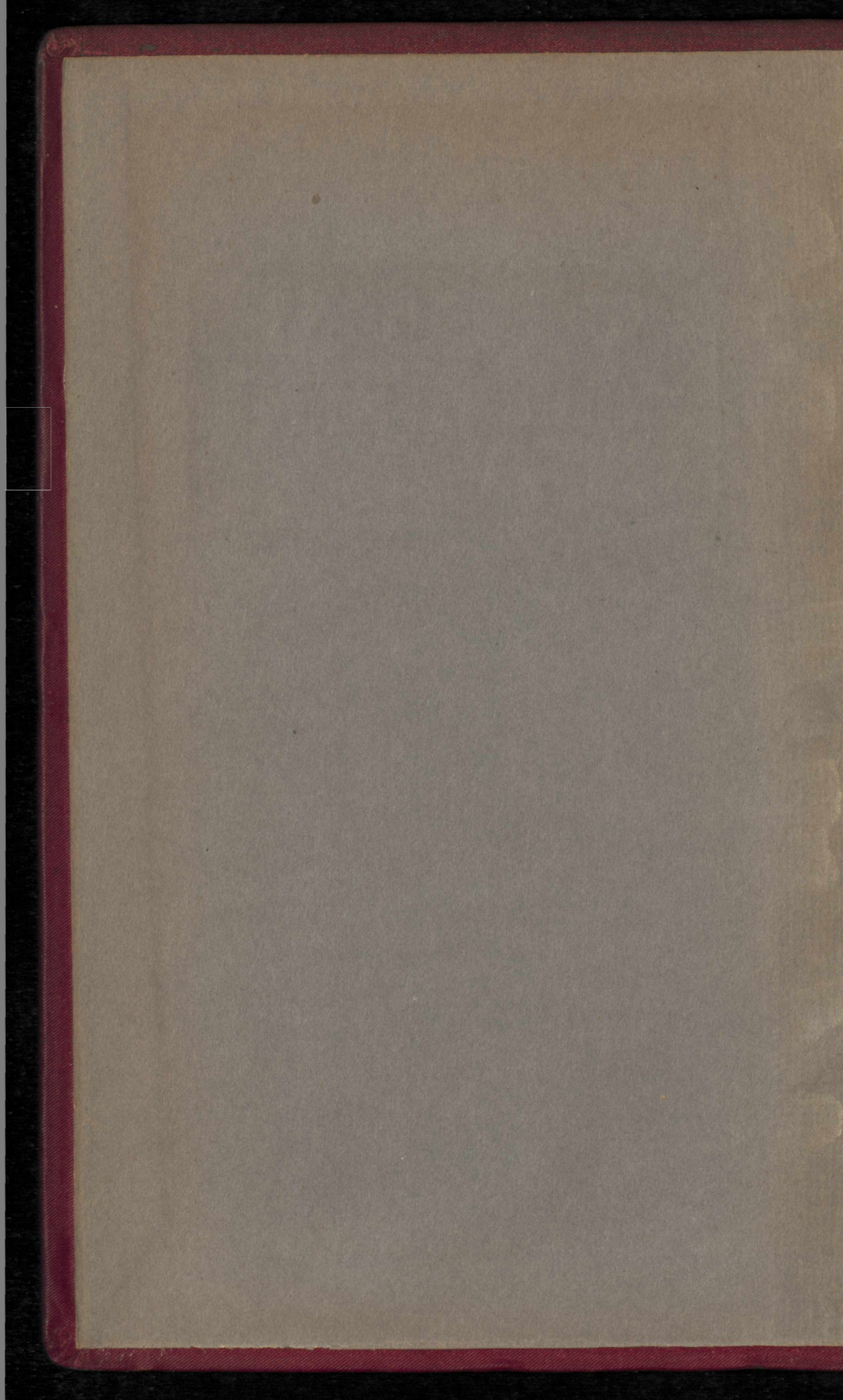
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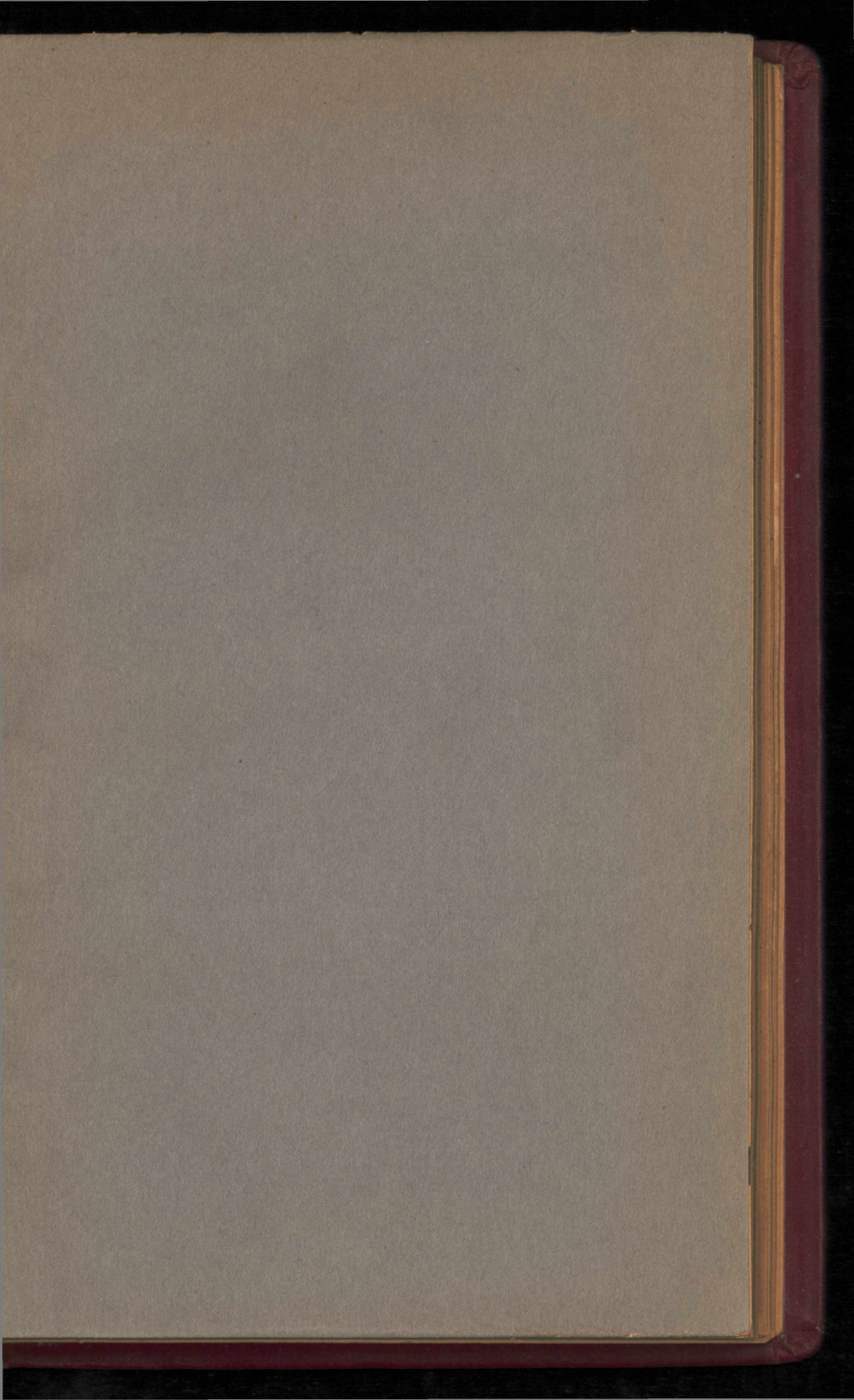
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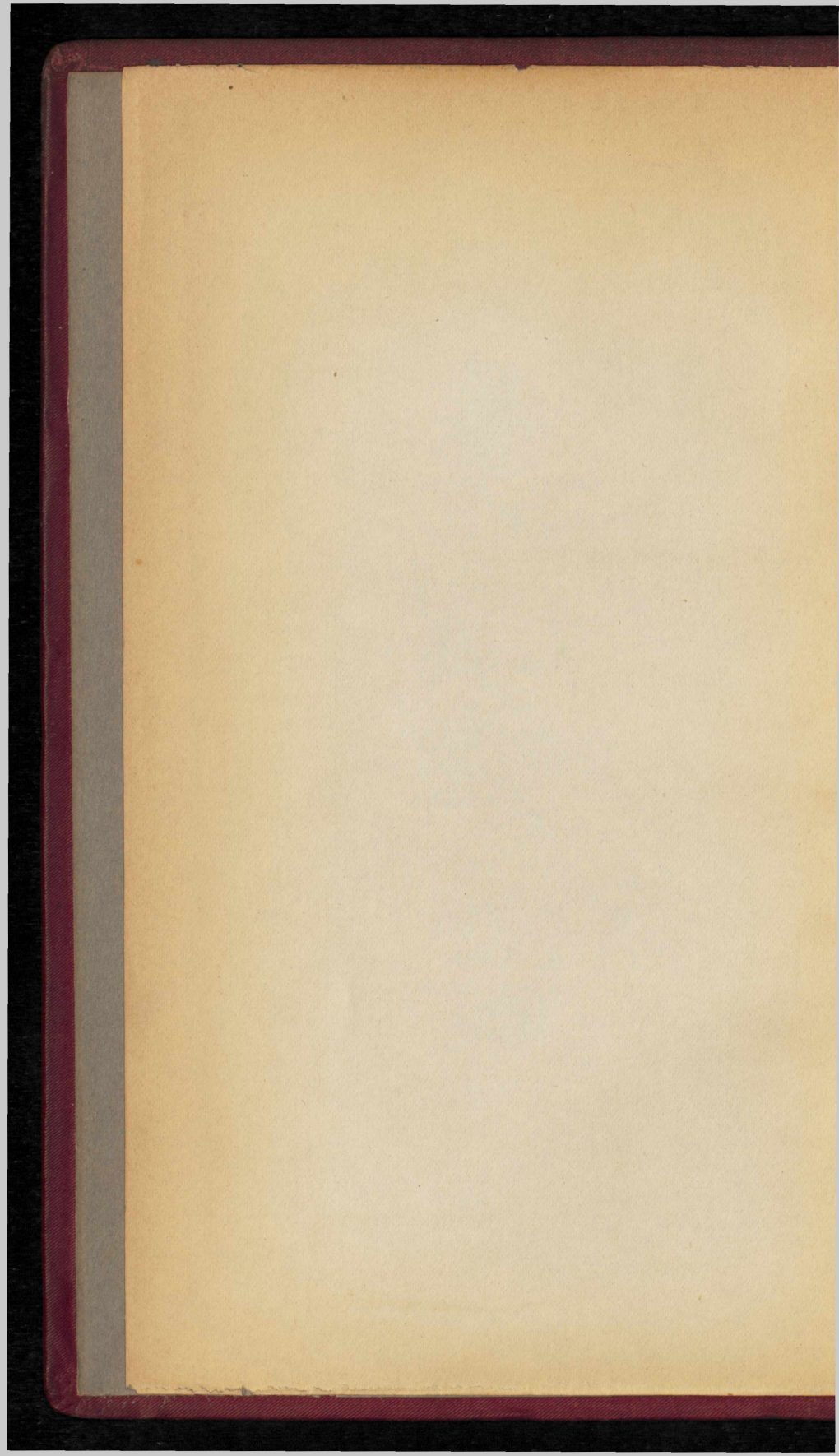


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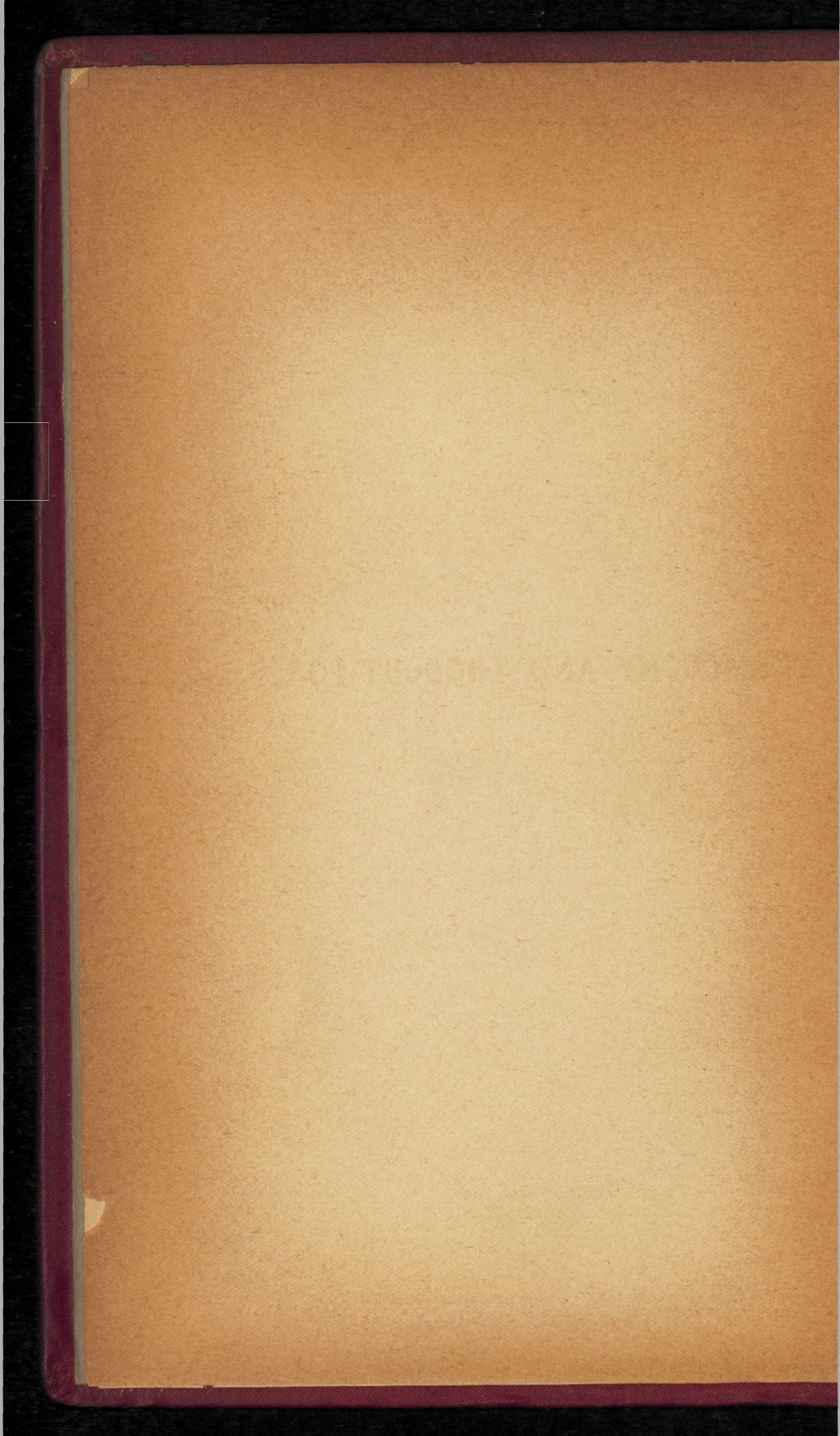
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COSMOGONY

AND

THOUGHT-FORCE

by

G. A. MANN



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PREFACE

Man acquires every day new knowledge, his learning increases more and more, in the vast field which his thought encompasses. This field is the whole Universe, the Cosmos, not only the material and physical Cosmos, but also the Cosmos which our eyes do not see, the immaterial Cosmos which we only perceive by our psychism and which nevertheless exists, quite immaterial though it be, for the same reason as the material world.

This immensity inaccessible to our senses, this prodigious mass of things existent but unseen and still not understood, may be called : the fourth kingdom, where the immaterial reigns, the kingdom of the fourth dimension, that which remains veiled to us,

but from which all which is seen and all which is palpable derives its origin.

This unknown Universe, this vast Cosmos appears incomprehensible and beyond the range of our study; we consider it as immeasurable space, where man must not venture, as a mysterious domain, the existence of which we can neither understand nor perceive the modalities. We imagine that the knowledge we would have of it, would be without utility and would uselessly complicate our life. It is the contrary which is true, but to attain this knowledge, we must struggle against the youthful ideas which have forced themselves upon our imagination, which make us consider as real what is not so, and as unreal what is reality itself.

We look upon man as a material being, cast upon the earth without any relationship to the immensity which surrounds him, as a force independent of the prodigious cosmic forces which we wish to ignore.

It is not so and we must recognise that we labour under an endless delusion, that we spend our days like a courser, the eyes of which might be bandaged and which might

turn its back on the goal it must reach. But the true savant seizes the reins, brings the animal back to its starting-point and shows man how useless it is to go seeking afar, in space, what is around him, what is in him, because he himself makes but one with this great unknown which he should seek to understand, to penetrate and of which he should desire to make himself master.

The true savant, that is the psychologist, who, having reflected much, studied much, acknowledges the unity of all which exists, just as the science of to-day finally makes up its mind to recognise it, after having sought in all directions, and returns to the old theory, confirms our views and recognises that only one force of one single power, only one God, only one energy exists, and finally agrees with the great philosophers of the past, authors, instigators and promulgators of religious and scientific principles, which have come down to us from our fathers, by a constant tradition, although often interrupted or mis-understood.

The materialist, the atheist who, during his youthful years had shouted aloud the non-existence of a single force, who had

denied this omnipotence, because he had mis-interpreted the name which designated it, to-day bows his head and admits the existence of a superior something, of a something which we do not understand and which we can neither understand nor conceive.

In reality thought alone exists, thought alone is real, for Thought is the perception by man of what is.

What is is in itself, but can only be in respect to man just as much as man thinks it. And that is why nature is only an illusion. It does not exist. That which is, is unity, the manifestations of which are revealed to us by Thought.

Thought is the bond between Unity and that part detached from Unity — afterwards to return there — which is man.

Unity we cannot even conceive. The manifestations of Unity (God, cosmic force, Love or whatever name may be given it) we conceive in the form of vibratory energy. It is very possible that this coarse conception may evolve by becoming refined and spiritualised and that we may be led to conceive modes more and more subtile by

which the first cause (or the one at work) may reveal itself to us.

All is one and man is himself only the manifestation of this single force. Thought, which has become in him the only faculty, the only one by which he lives, by which he acts, by which he feels, reasons, judges and develops himself.

This book was written to present it as the single faculty of man, and to bind it to the cosmic force, the great causal force which moves the Universe.

We thus arrive at simplifying the great mystery and make it accessible to man.

We hope in this way to render service to the reader by showing him that he is not a being apart from the Whole, an isolated individuality, but that in reality he is, on the contrary, one with the central force, cause of all things, that he is, as well, the life of God, and that as such, he must act so that God, or to employ another name, central Power, energy, single force, may be manifested in him, man, in all his splendour, and in all his immensity, in the eyes of creation, in the eyes of all which exists, of

*all which lives, of all which thinks, feels,
judges and reflects.*

*Therefore kindly read this book, as
presenting not a definite theory, which
must be accepted without discussion, but
rather as an hypothesis permitting you
to direct your researches in a new direction
and to understand yourself, to make those
around you understand the marvellous
grandeur of the universe and the cause
of this grandeur: God, of whom you are
only the emanation.*

G. A. MANN



CHAPTER I

THE CURATIVE POWER

Animal Magnetism. — The judgement of a Parisian commission. — The Académie de Médecine in 1831. — The report favourable to Magnetism. — Mesmer's failures. — The part Thought-Force plays in Animal Magnetism. — Modern hypnotism and its disciples. — Facts obscured by scientific controversies. — The superiority of the school at Nancy. — Gassner, the Swiss priest. — His mode of curing disease. — The results obtained. — The great essentiality of faith. — The miracles of Jesus. — When we shall all be able to perform miracles. — The cures of the peasant, Denis Gasquet. — His method. — His incantations. — His great results. — The zouave Jacob. — His increasing popularity. — His processus. — How a healer's successes and failures might be measured. — The enthusiasm which produces phenomena. — Thought-Force as a means to cure diseases.



CHAPTER I

THE CURATIVE POWER

*Magnetism and hypnotism. — The healers. — Volitive
Co-operation.*

MAGNETISM and HYPNOTISM

Since Mesmer, with whose first efforts everybody is acquainted, of whose successes and failures every one has heard, the cure of disease without the use of medicine has been studied, more or less the world over, under different names. With Mesmer animal magnetism was the healing power. This animal

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magnetism, as is known, consisted of waves, escaping from the extremities of the fingers of the operator, and according to the theory of the times, a theory which still prevails to-day amongst his numerous adepts, the cures effected were due to these waves.

Without wishing to discuss the question here, and still less to seek to disprove a theory, which even in our days has more adherents amongst scientists than detractors, one cannot but believe however, that will-power with Mesmer must have played an important rôle, a rôle which even this master did not perhaps fully value. In reality, was there not, the very moment he projected his waves or his animal magnetism on the ill-person, a very strong concentration of will-power?

We have every reason to believe so. The first enthusiasm produced by any discovery whatsoever is always of such intensity, that it would really have been an exception, if, at the moment when Mesmer sought to demonstrate to the world the value of his discovery, he had not concentrated to a special degree, all the force of his will-power on the goal he

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proposed to attain. The cures, obtained by Mesmer were surprising; they were of such a nature that the „ Académie des sciences ” and the „ Faculté de médecine de Paris ” decided to study the processus employed by this German doctor.

On March 12th. 1784 Mesmer was officially convicted of quakery by a commission composed of five members of the „ Académie des sciences ” and four doctors of the „ Faculté de Paris ”. But in 1825 the same Academy, this time without the assistance of the „ Faculté de médecine ”, nominated another commission to enquire into animal magnetism; this commission, of which Husson was the chairman, agreed to the acceptance of the propositions of Doctor Foissac. On June 21st. and 28th. 1831 fresh evidence was given to the Académie de médecine by Husson who thus concluded :

« The commission has collected and it communicates facts important enough to think
« that the Académie *should* encourage research into magnetism as a very curious
« branch of physiology and natural history. »

This report was so favourable to magnet-

ism, that, when a member of this Academy desired to have it printed, an opposing member, M. Castel stated, „ that if the majority of the facts given were correct, *they would destroy half of the physiological accepted truths*, so that it would be dangerous to spread these facts by this means ”.

Since then, Mesmer has had numerous disciples. Some have been able to heal, while others were unsuccessful, and if history is true, Mesmer himself, after his first enthusiastic days, ceased to obtain results as satisfying as he had obtained at the beginning. This would seem to prove that animal magnetism depends, in part at least, on the force of will-power 1). Animal magnetism in Mesmer was, in fact, the same at the earlier stage of his experiences as at the end; what had changed or diminished was perhaps the enthusiasm, both in the patients and in himself, and consequently the intense concentration of his mind on the object in view, namely the cure.

1) We shall speak in Chapter VIII of this work, under the heading of *Universal forces or cosmic currents*, of what animal magnetism is, photographically noted in man.

THE CURATIVE POWER

We therefore have good reasons for believing that the results obtained by Mesmerism, if they are due to animal magnetism, may also be, at least in part, a consequence of thought-force, even if this force had no other effect than to urge the release of the waves after having drawn them to itself in the form of universal vibrations or cosmic force.

Liébault, Charcot, Bernheim, etc. took up the experiences of Mesmer, but as science progresses, these new experiments were given a more scientific title. Mesmer's magnetism has become modern hypnotism. Bernheim has since admitted that hypnotism does not exist. This conclusion is also that of numerous others, who not content with imitating and applying, have wished to think and analyse.

Scientific controversies, like all others, are controversies of expression; the fact, that is the chief point and the fact exists; every day we have experimental demonstrations of it. And whether this fact be attributed to the magnetic passes of Mesmer, to the imposition of hands, to the incantation of the occultist, to individual or collective prayer, to the

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suave persuasion of the suggester, that matters little ; what does matter to us is *to know the vital source to which we owe these manifestations*. Mesmer projected animal magnetism, Liébault, Charcot, Bernheim and all the moderns with them project their persuasive speech, sometimes authoritative, and they effect cures. These cures, numerous and astonishing, amazed the New as well as the Old World, as long as the first enthusiasm lasted. To-day cures are effected by magnetism as well as by hypnotism, but these facts are rather isolated and we owe them to men of will-power, for whom renown and applause have only a very secondary value. More isolated still are the cures through prayer and incantation, these having become a single movement of the lips, without contemplation of the faithful or concentration on the object in view.

La Salpêtrière has had its cures by hypnotism ; Charcot has made them known to us, but the hospitals of Nancy, it appears, obtained many more cures. However it was the same hypnotism. There existed, it is true, between the school of Paris and of Nancy

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some divergences of opinion on certain secondary technical details, but on the chief points these two schools were agreed. At La Salpêtrière, however, it was made spectacular for it was thought necessary to prove the reality of the facts by striking the imagination of the public. That is why these demonstrations were for the most part of the time on subjects, in whom hypnotic sleep was easily produced.

At Nancy, and we say it to the praise of Liébault and of Bernheim, a recreative spectacle was not sought after: the desire for scientific and humanitarian observation, if it were not more ardent than at La Salpêtrière, was certainly followed with less ostentation and more method. Also the cures effected by this rival school were more conclusive and carried the day against those of the Paris school. Here, as in the cases already cited, we see by the results that there, where the thought-force bore on the cure or aim, rather than on the hypnotic demonstration, the cures were better, more conclusive, and also more rapid.

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THE HEALERS. VOLITIVE CO-OPERATION

Almost at the same time as Mesmer, and long before the birth of the Modern School, known under the name of hypnotism, there arose a healer, whose renown has not failed to come down to our days. He was the Swiss curé Gassner. In a surplice and stole, the thaumaturge Gassner performed miracles by the single imposition of one of the pendants of this stole. It cannot be said, that there was animal magnetism in the stole, and it would be equally difficult to pretend that animal magnetism escaped from his fingers to be communicated through the stole to the sick, who came to find him; nor would one be justified in admitting the sick who surrounded him were hypnotised. It is also necessary to discard the idea of holiness, for otherwise, the Church, which still recognises the miracle, would not have failed to confer on him the title of saint by canonising him. There must then have been something else. Gassner was

THE CURATIVE POWER

convinced, he could not have any doubt about it; for the rest, the results obtained would not have failed to have convinced him, if he had not already been so.

Which was then the force, which was able to produce a change so radical in the sick people, chronically suffering who appealed to Gassner? One cannot suppose that this force resided in the stole, for if the emanation, which escapes from the human body, has been so many times proved, one has never remarked similar waves freeing themselves from some material or other, even if this material is employed in the form of a sacerdotal ornament, enriched by occult, even cabalistic symbols, and a superphysical power, that one could attach to it. There must have been two forces acting there as in every case of cure, or better said, these cures were due to a single force emanating from two different personalities; that of Gassner, strengthened by results previously obtained and the personality of the ill-person. In the latter the concentration of mind was such, that it produced that particular state called „faith“, and this faith aided by the

COSMOGONY AND THOUGHT-FORCE

volitive projection of the vital waves of Gassner produced in the abnormal organism of the diseased, in his whole manner of being, a state of equilibrium or normal state. To re-establish the normal state is to cure. This phenomenon of transformation is due as much, perhaps even more, to this special state of mind developed in the ill-person, than to the efforts of will-power of the operating doctor.

It is well known that unless the healer possesses more than an ordinary force combined with a certain knowledge of a special order, a force which is not the lot of every one, the state of the mind of a human being cannot be changed where he offers opposition; in other words, nothing can be done against his will.

We all know the story of the Centurion, coming and imploring the modest Nazarene, „ Go, he said to him, thy son is whole. ” It would be preferable perhaps not to cite in a work of this kind, the cures wrought by Jesus, but we may say without fear of contradiction, that every instance of healing, effected by Jesus was preceded, in the ill-person

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himself, and in his family by a state of soul called „ faith ". These facts may without bearing prejudice against religious teachings, be remarked here to show that even in cases of healing considered as absolutely miraculous, that is to say divine, the co-operation of the ill-person is requisite ; witness these words of Jesus : „ Thy faith has made thee whole." The same case occurs in all the healings effected by Jesus ; and the resurrection of Lazarus and of the young man only took place at the express demand of the family of each of the revived. The same facts may be verified at Lourdes, for there as elsewhere the psychic forces, the celestial virtualities, etc., only produce effect in the sick, who are in a particular condition of mind.

The faith, which moves mountains, is therefore will-power scientifically developed, 1) which permits certain and identical results to be obtained in every case. The miracle is easily explained, if its psychology is studied ever so little, and to perform miracles

1) See „ The Development of the Will-power by the training of the mind, " by the same author.

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becomes a question of development and habit.

The great similarity, real and apparent, of the methods, which have been employed by the great healers of ancient as well as modern times, is flagrant. The old peasant, Denis Gasquet, who has just died at the age of 84 at Portanière, a hamlet in the department Var, of France, cured fevers by placing a knife in the freshly ploughed earth. Gasquet did not in all probability concentrate his will-power on the knife, nor on the ground, but rather on the person he sought to cure, which seems to be proved by the incantation specially pronounced by him; and the fact alone that a person suffering with fever to come and find this old man, ignorant of medicine, constituted the act of indispensable faith. Thousands of knives were discovered after his death, proving that numerous people had had recourse to him. If none of them had been cured, it is probable that the vogue of this healer would not have been so great and would not have lasted so long. For thousands of people to have gone and demanded to be cured by this man, who confined him-

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self to placing a new knife in the ground, it must have been necessary for him to have obtained very appreciable results, for in small country places, what happens, is generally better known than in towns and large cities.

And the zouave Jacob in Paris, is he not known in the whole of France? It is true that by persecuting him for the illegal practice of medicine, the doctors, who wished to suppress him, only spread his fame all the further: this brought him prodigious success, such as he had not known before. And also, the fact that the number of people who turn to this healer always keeps on increasing, is an indication that the ill themselves must continue the advertisement; otherwise, by the very nature of things, the zouave Jacob would have long ago fallen into oblivion. What is the manner of his working? The ill collect together in a large hall and wait. The zouave Jacob enters at the end of a certain time, he looks at them without pronouncing a word and then leaves the hall. Well? Some are cured, and others are not.

If we review all the healers, who up to the

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present day, have had a certain reputation, we shall see that all have had success mixed with failures and we are certain that the proportion of one to the other might be measured by the enthusiasm (will-power and faith) which prevailed in the healers and in the diseased at the precise moment, when the act of transformation was to be accomplished.

Enthusiasm is a particular state during which one only sees one thing: the goal. At the time of the concentration of the mind on this end, at the precise moment, when all the forces of man are put into activity by a conscious or unconscious act of the will, a phenomenon is produced, which we call a miracle.

The conclusion of what precedes must naturally be this; the probabilities in favour of the cures by the aid of Thought-Force in the form of volitive radiations arising from two personalities, are evident, and if it cannot be said, after this first exposé, that it is really by the intermediary of this force, that the cures are produced and not by the animal magnetism

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alone or even by the hypnotic suggestions, the incantations, etc., it is clear nevertheless, that strong presumptions militate in favour of this theory.



CHAPTER II

THE ONLY FORCE

How does Thought-Force act? — On what thought-force must be projected. — The cure under the supervision of thought. — The advantages of collecting all the faculties into one. — The single aim of the five senses and of the eight faculties. — The theory of the single sense. — Dr. d'Angelo, the eminent oculist's opinion. — His statement in full made before the Royal Academy of Surgery of Naples. — The power of the well centred cavity in optical physics. — The inversion of the image. — The mechanism of the eye. — The manifestation of touch and taste. — The synonymy of life with movement. — Forms and modalities multiplied by a progressive processus. — What the conscious touch implies. — The application of the expression „sense of taste”. — The evolution of the third sense „sight”. — The further steps in animal life. — The need of animals being sensitive to matter. — The evolution of this imperious necessity. — The formation of the ocular ball. — The embryological explanation of the 3rd. 4th. and 5th. senses. — Sight, the central sense. — The invisible rays of the spectrum. — The

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califoric energy of the infra-red. — The sterilising power of the ultra-violet rays. — The necessity of a cristalline. — Our eye, the most perfect organ. — Experiments showing the inversion of the image.—The theory of angles opposed by the summit. — The always invisible point of the barycentre of solids. — On what the hypothesis rests. — The reflection of the image by a single point. — The formula of the central sensorial point. — The variability of the iris and the cristalline.— The insufficiency of the iris. — The mysterious necessity which came in aid. — The consequent formula of equivalence.— The attempt to isolate a single mental image. — The result. — How the image arrives on the retina. — The secret point to which it then travels. — The sensitiveness of the optic nerve. — Where the inverted image is corrected. — How it must arrive at this single point.— The series of inferior beings which solve the hypothesis. — The development of the ocular ball. — The harmony of the vegeto-repairing instruments of animals. — By what man sees. — The logical consequence of the senses of touch and taste. — The invisible movement of the atom. — Manifestations of the unknown energetic power. — A single psychology of the animal world. — The oneness of matter. — The germ of future evolutions. — The savant's aversion to a truth too soon enunciated. — The immortality of thought. — The transformation of the buried form. — How the man of truth will scatter the seeds of truth. — Tacitus' words on the indestructibility of the spirit. — The nodal spiro-point in the triple faculty of the human soul. — Man's evolution up to the summit of the tetragonal pyramid. — The autorotative point of three colours. — The realisation of universal brotherly love.



CHAPTER II

THE ONLY FORCE

Action of Thought-Force. — Theory of Dr. d'Angelo

ACTION OF THOUGHT-FORCE

We saw in the preceding chapter, that the Thought-Force, which is also volitive force, constitutes, in the doctor, the healing instrument, and that magnetism, hypnotism and all the other methods employed to cure illness without the aid of medicine, are so many

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different vehicles put in motion by volition and employed to project the Thought-Force on the person to be tended. But how does this thought-force act on the ~~will~~ ^{mind}? That is the point and the question to elucidate before penetrating further into the subject now under consideration.

Must the thought-force of the physician or healer be projected on the diseased part? And in case several organs of the human body are attacked at the same time, should this thought-force be simultaneously directed on all the organs or rather on each of them in turn? It has never been demonstrated by any single authentic fact, that the thought-force or will-power as it is generally called, has had any effect whatsoever on an inert object, and by itself, the human body like all other bodies, is inert. That which drives this so complex machine, that which interrupts its inertia, is the motive power residing in it, and this motive power can be no other than thought. Consequently it is on thought that our influence must be exercised, in order that the new direction and fresh enthusiasm

THE ONLY FORCE

thus transfused, may act and bring back the affected part to its normal state.

If one recognises in the body numerous functional faculties, inherent in its organs of locomotion, of prehension, of circulation, of respiration, of digestion, of secretion, of excretion, of memory, etc., it follows that the thought alone orders good functioning of the different organs or stops them, according to whether it is affected in this or that way. Although automatic, our different organs are none less under the supervision of thought. But to understand and grasp well the reason and effect of the thought-force in the human body, one must collect the faculties, physical as well as psychical together into a single faculty, and we shall thus have from the organic point of view one faculty only.

To demonstrate this fact, we must first of all analyse man from the physical and psychical point of view. We recognise in man five senses, but if we closely examine these senses; smell, taste, touch, hearing and sight, we find that these have only one aim, that of teaching man, ie. procuring him physical perception. The same as eight mental facult-

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ies are recognised in man, they in their turn, have one single aim, to procure him mental perception. Let us first undertake the demonstration of the single sense.

DOCTOR D'ANGELO'S THEORY

The eminent oculist d'Angelo of the University of Naples in a statement made before the Royal Academy of Medicine and Surgery agrees entirely with the views expressed above and shows that the five physical senses are contained in a single one. We are going to cite moreover, the whole of his statement in order not to lessen the bold novelty of his view, nor the profoundness of his conclusion.

This statement, made before the Royal Academy of Medicine and Surgery of Naples is entitled : ., *Image of the retina, perceptions*

THE ONLY FORCE

of the senses, ophthalmology.” We here cite it *in extenso* :

« *Man is able to see by the rays, which
« come onto the retina, and not by the
« image which is produced in it.*

« Such is the opinion of the masters in phy-
« siology. I do not contest this proposition,
« which has caused me to write this thesis ; I
« only beg the Academy to be attentive to
« the observations, which I am going to
« make.

« In optical physics every cavity well centr-
« ed, transmits into the dark chamber, the
« image of the object, an image, which
« inverted, is reflected in a determined place.

« This cavity has thus the power of a cris-
« talline prism, ie. it adapts itself in the same
« manner as the law of capillarity adapts
« itself to liquids in the capillary tubes.

« That being said, I shall pass on to my
« exposition.

« By what reason or mechanism is the per-
« ception of the senses able to take place,
« after the image of the retina? Man like the
« primitive vertebra ignorant of phenomena,

« believed that the image was upright, when
« in reality it was inverted.

« An astonished man of science, Linnaeus,
« studied the phenomenon and sought to
« explains the exterior mechanism. He
« believed he had obtained the solution, but
« this solution still exists, like that of many
« other phenomena, in a state of hypothesis,
« of which the *how* has not yet been made
« clear, by reason of the inextricable difficult-
« ies, which scientific demonstration presents.
« And it may be that the hypothesis, I am
« going to present, will share the same fate.

« Flammarion wrote : *A trifling little dis-*
« *covery may change the most ancient*
« *theories and vice-versa.* In point of fact
« the ancient theory of the four elements
« almost buried in the dust of oblivion,
« throws down a challenge to the more than
« antiquated hypothesis of nothingness, still
« obtaining the fertile sanction of science.

« *Protoplasm* which passes as the chief link
« to which is bound all animal organism, is
« equally a mass, which moves by itself ; and
« protoplasm, *with movement* contrives to
« form a tentacular mass, which is fitted with

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« an artificial stomach in the shape of a cup-
« ing glass, and that through need of nutri-
« tion.

« *With single movement, touch and taste*
« are manifested simultaneously. Then the
« volitive force finishes by separating, these
« two senses and arrives at the first germs of
« sight.

« Of course, coarse inorganic matter shows
« us that it undergoes an immediate chemical
« reaction, a reaction which led Linnaeus to
« conclude that „ *mineralia crescunt* ” the
« mineral grows ; then life appears with a new
« modality, which is produced by : „ *vegeta-*
« *bilia crescunt et vivunt* ” the vegetable
« grows and lives, and lastly : „ *animalia*
« *crescunt, vivunt et sentiunt* ”, animals
« grow, live and feel, *by the fact of the single*
« *movement*. Finally from evolution to evo-
« lution we arrive at man, the last vertebra of
« the fourth geological period.

« If then, at its origin, inert matter has one
« and the same inertia, it is that matter is
« one, we may *unify* it, and we are justified
« in concluding that life being infused into
« our different senses, is not only a passive

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« infusion, but also active, that is to say, that
« life is synonymous with movement.

« And we arrive thus at the first conclusion:

- « 1. That growth must take place in
motion ;
- « 2. That nourishment must come
through motion ;
- « 3. That reproduction must come
with motion.

« Motion transforming primitive energy
« into multiple *forms* and diverse *modalities*;
« *forms and modalities* multiplied in an
« apparent confusion by imperious necess-
« ities of a progressive *processus*.

« Hence this corollary, which has the force
« of an axiom ; that there exists a law of volit-
« ive chemistry, which ensures vegetable as
« well as animal life, because a conscious
« *touch* implies a second sense : *taste*.

« This view increases the sensitive tonality
« which we even find in the multiplicity of
« languages evolved from a single one. Such
« is, for example, the expression *sense of*
« *taste* which is applied to sight, to hearing,

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« to musical audition, to aesthetics in general:
« *taste of the beautiful, poetical taste, etc.*
« *etc.*

« Then after the first matter of life, after
« *protoplasm, touch and taste*, evolving up
« the sensitive scale, make the nervous chord-
« as vibrate, as a harmonious lyre, more and
« more subtle, from which is born a third
« sense: *sight*.

« Then it follows:

« That beings are submitted to a move-
« ment more and more developed;

« That they are all bound to different states
« by their predecessors;

« That they are urged to assimilate them-
« selves with repairing elements;

« That they are induced to a reproduction
« always more select.

« In a word, they feel themselves bound to
« their unknown ascendants, who have passed
« through the different degrees of the scale of
« animal life.

« Thus, the history of the earth, since the
« creation up to the quaternary period, shows
« us, that, to live, animals have had need of



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« being sensitive of matter, of adapting touch
« to it, which, the only sense at first, has
« imperceptibly given rise to multiple senses.
« And this imperious primitive necessity will
« be developed, will grow without interrup-
« tion, so well that from evolution to evolu-
« tion, it will lead us progressively from the
« first vertebra up to perfect man.

« We have just seen that feeling and taste
« reciprocally stimulated, had provoked the
« apparition of a third sense : sight. In reality
« the tactile papillas put in contact with gus-
« tative papillas directly become attached to
« the principal nerves of the nervous system
« and by indirect means to the optic nerve.
« Matter in being organized by movement,
« finally becomes the visual element by the
« formation of the ocular ball.

« Immense evolution which is clearly mani-
« fested in different periods, which have pre-
« ceded the Quaternary epoch.

« In Natural History, embryology furnishes
« us with explanations of the formation of the
« 3rd., 4th., and 5th. senses ; it teaches us how
« they are developed one after the other ; and
« again in what manner — but after many

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« laborious attempts! — the nerves corresponding to these senses are adjusted to the cerebral mass.

« We there see that hearing in fishes develops itself, only when they leave the water and become reptiles; that smell is well determined from the mole up to the dog (wolf) brought up by primitive man. But I shall leave aside the animals, man and beast, as well as the milieu in which they move, partly because certain scientific works are still too recent to stand as an authority, partly because all the interest of my statement lies in the study of the visual organ, the *central sense* in the zoological scale, the same as in the chromatic scale, *yellow* is the central point of the colours, or as in the rays of the solar spectrum, between infra-red (heat) and ultra-violet (electricity) are represented by median chromatic lines 1).

1) Regarding the infra-red and ultra-violet of which the author speaks, we take the liberty to place here a simple remark. « It is that although one is inclined to deny the invisible and the intangible, because they escape our senses, it is none the less so with metaphysics, that is, to say, the invisible, the intangible, the inaccessible, which dominates matter.

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« I stop there without seeking for other
« arguments and I note :

« That fish which are improvided with eye-
« lids are not subject to cataract; that the
« hyena is almost always suffering from it; the
« dog often; the cat never; that the sight dis-
« turbed by a fault in the pupil, is corrected
« by means of a positive lens, etc., etc., in
« short, numerous other similar observations

« Thus, for instance, if a thermometer is taken and exposed
« successively to the different rays of the solar spectrum, it is
« noted that the temperature rises in accordance with the
« approach to the red, which is not astonishing, as it is known
« that the red radiates heat. But the surprising is, that on taking
« this same thermometer out of the red zone and placing it in
« the neighbouring obscure zone, the thermometer continues to
« rise. This clearly proves that beyond the visible red, there
« are invisible rays, which contain a superior calorific energy
« greater than even that of red.

« Now, if this same experiment is done in the zone of violet,
« which emanates electric rays with chemical action, one notes
« that a sensitive photographic plate is more powerfully impress-
« ed in the obscure zone beyond that of the violet than in the
« visible violet. There also is the invisible endowed with a
« greater power than the visible. These are the rays called
« ultra-violet.

« But that is not all : the invisible ultra-violet rays are again
« incomparable microbicides. The most virulent microbes, those
« which resist prolonged ebullition, such as the spores of tetanic

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« fixed my attention on the necessity of a cris-
« talline.

« Be that as it may, it must be acknowledged
« that sight still remains the central point to
« which all the other senses lead, and that the
« eye, whether considered as the commence-
« ment of a spectral line, whether as a re-
« ceiver of images or even as an accumulator
« of vibrations, still remains the most elevat-
« ed point of the great pyramid formed by the
« senses, that is to say, the most perfect of our
« organs.

« In the universal harmony all being unified
« by original energy, it logically results, that

« bacilli, are overpowered in a few seconds. By ultra-violet
« rays one can already sterilize practically and definitely 400 to
« 1200 litres in an hour : wine, beer, milk, without these diffe-
« rent liquids undergoing the least alteration. The invisible
« ultra-violet sterilizes better and more promptly than all the
« material antiseptics. Ultra-violet is the ideal sterilization of
« to-morrow.

« This brings to mind that it will be the same for magnetism,
« psychical radio-activity, radiopathy, admirable curing
« agents, which are for the most part not understood, but which
« will thrust themselves on us to-morrow, conclusively evicting
« the medicine of the inert material remedy : the official medical
« science. »

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« the evolution of the cristalline prism coincides with the development of the *nervous trait* in the cranial box.

« The experimental optics of the School, to show the inversion of the image, project this latter on the screen of the dark chamber, and by the small opening of which we have spoken, penetrates from the exterior to the interior, the light of the object, which really exists or even quite simply under immaterial forms such, for the instance, as the photographs of spiritism, photographs of the here-after.

« From this quite natural fact proceeds the theory of angles opposed by the summit. The form of an arrow, in a fresco, would show how the little god Cupid amorously bent his bow. The scientific dart is turned in the same manner. As for myself, by reason of my age, a lukewarm devotee of Cupid, I have wished to forsake the old teaching of the amorous demonstrations, to hold myself exclusively to the *circle*.

« This is the reason :

« Schematic *necessity* which limits me to

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« circumscribe any object whatsoever in a
« circle of imaginary lines, lines in constant
« relation in their bearings to an intangible
« and single central point. Therefore: *a point*
« *always invisible* if it is considered as the
« *barycentre of solids*.

« It is by the above that the whole of my
« hypothesis is supported, because :

« 1. When the circumference (limited or
« infinite according to the distance) in the
« form of a funnel is resolved to a minimal
« expression in passing by imperceptible cir-
« cles, being blended into concentric spirals ;

« 2. When the last concentric circle reduc-
« ed almost to zero in the direction of three or
« four centres, the circle, real, imaginary and
« virtual, is blended with the *nodal point* of
« the positive lense ;

« 3. When finally the shadowy phantomal
« apparition of the object becomes joined and
« blended with this single *point* (a point ma-
« thematically determined by a line strictly
« measured), then only by this single *nodal*
« *point*, a point still nearer, the image of the

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« object acquires a real value because this
« single nodal point is :

« Positive in regard to the real object of
« nature ;

« Negative in regard to the image reflected
« on the focal and chromatic table.

« On the other side, by the single point, of
« total concentration, still neuter, always
« neuter, the apparition of the image (deter-
« mined and inverted) is totally reflected
« across the fringes of a hyper-sensitive mem-
« brane, which in the living, (better than the
« plate or prepared pellicle) is a constant and
« durable membrane for chemical action and
« reaction.

« All the rest is only a material adaptation.
« It is for that reason, that as long as life
« remains in the vertebra, as long as the retina
« is altered by anatomo-chemical micro-co-
« lour blindness, the real image of the object
« will appear inversed, perfect, very luminous
« and will be provided with this sympathetic
« chromatic *taste* and with all the chromatic
« graduations, without exception, which the
« object itself possesses in nature.

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« The central sensorial point, upright and
« precise, tallies with

« *Touch + taste = sight.*

« In the interest of my demonstration, in
« especially studying the dynamo-mechanics
« of the eye, I have wished to eliminate some
« errors, and have considered in the ball of
« the eye ;

« *Iris + cristalline = function.*

« *Iris* (= diaphragm perforated to lodge the
« very variable form of the pupils) *mobile*
« and variable, up to the point of discourag-
« ing me from finishing a catalogue of re-
« searches commenced in 1878.

« *Cristalline* (= type of natural lense) of
« variable form in consequence of its function,
« from the first vertebra to man.

« *Harmonic Function* between the iris and
« the cristalline.

« Both vibrate in unison, for the harmonic
« needs of vision, the gradual evolution of
« which proceeds from *a single germ*, ele-
« mental, primitive and unknown.

« Hence the following conclusion.

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« *Iris* (diaphragm with variable opening),
« in principle, in the vertebra, insufficient by
« itself, as in optical physics to throw back
« as perfect image a natural object of nature.
« Whence :

« Mysterious necessity, which had come in
« aid to the unconscious vertebra, firstly in
« conforming substance to a positive lense and
« then another concurrence of a quite parti-
« cular nature followed, similar to the
« hypothesis of air in the centred cavity.

« Thus we arrive at the formula of equiva-
« lence :

« *Iris + lense = function,*

« which is dynamic, involuntary, gradual,
« ascendant, unconscious, complete, which,
« by necessity ought to complete in man per-
« fect sight.

« Naturally as an energetic stimulant,
« science of good brings man to the taste of
« life, and experiences of first cause.

« For myself :

« I wished, stimulated as I am, to penetrate

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« into the reason of this long nervous trait,
« which as a malleable wire, ought not use-
« lessly to extend from the sensorial centre to
« the chiasma, to the optic nerve, to the occi-
« putal posterior lobe, as I have shown in
« another of my studies.

« I wished to find the reason by which, once
« its course finished, it should evolve, be con-
« tracted to spread and multiply itself in so
« many varied traits and to constitute a mo-
« tionless retina by decomposing and trans-
« forming a constant apparatus, which hyper-
« sensitive, constitutes a plate or trichromatic
« photographic pellicle.

« I wished — bold Prometheus — to see
« what would become of the images after their
« instantaneous arrival at the single point of
« the central station, or at least to be able to
« isolate mentally, *a single one*, of these
« images, if not in its sensorial centre, any-
« way along its long and tortuous passage ;
« but a vain and audacious attempt! Accord-
« ing to an eternal law, espionage and rob-
« bery are strictly prohibited, and punished
« are those who wish to extort from nature
« her secrets — unhappy Prometheuses! —

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« they are bound, martyrs and isolated, on
« the rock of reflection. Thus, deceived, I
« delivered myself up to my reflection.

« The image (inverted on the cristalline)
« arrives small and precise in the retina ; from
« that in the optic nerve, quite inverted and
« by a long trait slips across an inextricable
« labyrinth of network. and as a flash of
« lightning, reaches a point, *only a point*, of
« the centre, single perception ; a secret point,
« which intelligent, autocratic, alone governs
« and presides invisible in all sensitive and
« volitive actions.

« The black bird of prey, which feeds on
« the entrails of Prometheus morally devours
« the cerebral viscera of the savant ; but, in
« himself remaining still free, he wills, he
« reasons, he thinks..., and I also, I thought :

« The nerve — not an inorganic rusty sub-
« stance — like such that is able to conduct
« heat, electricity, the undulations of acoustic
« physics, but a living granulo-cellular com-
« position, the nerve will give ulterior expla-
« nations for subsequent researches into ultra-
« microchemistry.

« The optic nerve, not in virtue of the spher-

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« oid cellules communicating between them
« but by spiro-torsion must — in its long intra-
« cranial circuit — correct this image, really
« inverted across the fringes of the retina and
« chromophotographically conduct the images
« to this single point, where not only the re-
« tina, but all the sensations, following gene-
« ral harmony, must arrive, unified, correct-
« ed, real and condensed, as they are present-
« ed in nature.

« OBJECTIONS. — There has been the series
« of inferior beings, since those buried in the
« azoic or primitive formation, up to those
« which the first, the unhappy Lamarck nam-
« ed *invertebra*.

« But these strengthen or rather solve my
« hypothesis, because ;

« The visual sense is in part quite external,
« always tactile and rudimentary ; since

« The lack of optic equipment, which after
« a long evolution, became formed (ocular
« ball) ; after ;

« The different steps are demonstrative, if
« not absolute replies, because (after our par-
« ticular observations) it follows, that from the
« inferior up to the *invertebra*, are in posses-

« sion of a limited vision towards a point
 « which immediate, quite near, becomes me-
 « diate and increases by imperceptible degrees,
 « to our point infinitely remote, „ *punctus*
 « *remotus*”.

« Now, if the vertebra range in scale of
 « successive improvements; if, by law, all
 « organs are modified and developed in
 « proportion and to perfection, it logically
 « results, the links of the nervous trait must,
 « by growth, comply with the gradual con-
 « torsions of this transmitting wire and be-
 « come finally: ocular ball, made perfect in
 « perfect man, and a perfect photo-chromo-
 « graphic instrument: and it is evident, that
 « the invertebra do not perceive like and as
 « much as man, but that their visual ray
 « always limited, and determined, only
 « extends the vision (remote distance) grad-
 « ually from the first ocular tactile rudi-
 « ments, to the organ of the first vertebra up
 « to man and only at last, — a result no less
 « logical — we must expect from the evolution
 « of known facts, which are still in a latent
 « state and leave us in the hope of obtaining
 « better experimental observations.

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« I said at the Congress of Rome :

« The harmonic scales, apparent leaps,
« dissonances of musical taste are our harmonic functions... Like for classic music, the
« varied and multiple instruments, vibrant
« and resonant, only permit one to perceive
« a single melody in the fusion of sounds, as
« a science of musical harmony teaches it.
« Also quite clearly, *in natura rerum*, in the
« nature of things, the same harmonic classic
« law, like that of musical harmony, may be
« shown in the different vegeto-repairing instruments of animals...

« Therefore :

« Conclusion of my hypothesis, I say that
« man does not see by the concavity of the
« retina, considered up to now, like a mirror,
« because he perceives the contrary of the
« truth.

« He can neither see in the extension of the
« rays, because it would be contrary to logic
« and to the scale of living beings. It is
« why :

« He must only see, after the old hypothesis,

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« which taking a new force, could be enunciated thus :

« Man sees by the image of the retina, which
« penetrates straight to the centre by spiro-
« torsion of the nerve, as neurology, better
« than my study could tell.

« If, with so many laws, a single code was
« formed, which would comprise all the laws
« of physics, of mechanics and of chemistry,
« the *blind point* of Mariotte could come to
« constitute a *total point* or an *indispensable*
« *point*, for the entrance of the visual sensation to the sensorial centre, the logical consequence of the two previous senses : *touch*
« *and taste*.

« And according to the *single law*, — in
« principle, naturally, — inert matter becomes
« active with the movement of the atom,
« invisible, tetragonic movement, escaping all
« material investigations, intangible, virtual
« but appreciable, chemically in the prism of
« light, heat, electricity... Thus ;

« Somewhere the single law, a single unknown power develops, evolving unknown
« energies, like those, which animate the
« most distant spaces : unknown energetic

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« power, which goes, comes and returns, and
« in its re-iterated manifestations, inspires
« Goethe with the ideal of *becoming*, an ideal
« still more philosophically stated in the
« *Science nouvelle du flux et du reflux*, by
« J. B. Vico.

« With this single law, it will be shown in a
« very short time, not only that there is unity
« of animals provided with sense, but that
« their ensemble form a single psychology, ie.
« that the gradual scale of self-movements
« will not disturb spiritual belief or nervous-
« ness, spirit of our delirious age :

« One is the matter which falls under our
« senses, although it may not be able to prove
« it ;

« One is also the origin of the things,
« which can be contemplated in a single
« accessible part of the astral universe.

« Life is therefore apart in proceeding from
« primitive protoplasm, of which I spoke at
« the commencement of this study, and as
« logical corollary : that at the beginning.....
« the primitive eozoon possesses embryonic
« organs and senses, as the egg and the

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« embryo contain a nodal point, the germ of
« future evolutions.

« But as we are not able to have intuition of
« movement, without the aid of friction due
« to the contact of matter, likewise (and often)
« a particular animal aversion makes the
« savant rise against the truth, which enunciates
« too soon, only serves to tax with error
« or with folly the thinker, who, like to witness
« the painful history of humanity, succumbs
« without having the energy to resist
« the marshy plantations, which drag him to
« his death.

« The material human machinery, vilified
« in life, when dead, will be bewailed, but the
« thought, or the idea, *logos* in Greek, *verbum*
« in Latin, will never be stifled.

« After death, the buried material form
« seems to be annihilated; in reality, it is transformed.
« Truth survives and the latent state,
« is made manifest for man.

« The man of truth succumbs, like a seed of
« life, which must die and rot in the material
« *humus*, from whence he will come transfigured
« into a glorious plant, which is perpetuated
« by fresh intellectual seeds, which

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« multifarious, are scattered by the intelligent
« propagation of organised life, as has shown
« our genial master, Professor Schroen,
« wholly absorbed in the researches, which
« his arduous labours necessitate, to know
« that mineralized nature is clearly submitted
« to this single law of life.

« *Everything* is submitted to this *one law*,
« and so old, that Tacitus two thousand years
« ago knew to express with brevity : The
« form of the spirit is eternal.

« Yes, it is eternal, this one law, and Galileo
« dead, it does not die, the truth remains a
« nodal spiro-point in the triple faculty of the
« human soul.

« The ridiculous mummies, the loquacious
« caryatids are fossilized into forms, which
« disappear, bedarkening wittingly the *nodal-*
« *point*, the origin of the spirit : they represent
« the vain shadows of antediluvians creatures,
« which moved automatically, but ridiculous
« or menacing, they always bar the steep
« route of the panting pilgrim, who looks
« at the distant summit of the tetragonal
« pyramid.

« The human avalanche rushes in serried

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« ranks towards the auto-rotative *point*, from
« which beams in three colours :

« The obdurate *law*

« Expressed by one word : *work*.

« The ancient malediction, transformed into
« a rainbow of peace will realise the dream
« of universal brotherly love. »



CHAPTER III

THOUGHT THE HEALING FORCE

The relation of the senses to the faculties. — Man's power of suppression of sensations. — The sensation of thought. — How thought effects the nervous system. — The cause of disease. — The modern remedies of transitory excitation. — How to reduce the teaching of medicine to its simplest expression. — What medical science then becomes. — Hereditary diseases, as the result of thought. — Why we have tendencies for a certain manner of thinking. — From whom we inherit these. — Which parent has the more influence over us. — The responsibility of the mother during pregnancy. — Our duty to our descendants. — The difference between the aura of the civilised and uncivilised man. — How anger effects the organism. — The definition of anger. — The powerlessness of medicinal remedies against anger. — The necessity of avoiding feelings of sadness and hate. — Psychic therapy and the physiology of the brain. — The function of the white and grey cortical. — Where the five senses have their special region. — Where the acoustic nerve carries the vibrations of sound. — The actions which follow the impression of the five senses. — The effect of seeing

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a crime on the organism. — What happens if the arteries contract. — Or if they dilate. — The modern business man. — The cause of his indigestion. — The final effect if this state of rush is persisted in. — The diseases which are caused by the image of chronic perturbation of the mind. — The uselessness of bromid., etc., to remedy such diseases. — How to become master of these. — How negligence permits the psychic diseased to pass into the paralytic. — The necessity of submitting both these to a spiritual regimen. — Who beside the feeble-minded should be submitted to hypnotic influence. — The two parts of a cure. — The broad basis of psychical treatment. — To what all symptoms are due. — How these symptoms arise. — The bodily conditions of the calm man. — Mastication as a psychical act? — The difference between the calm and excited man, outwardly and inwardly. — The effect insufficiently masticated food has on man. — What must first be treated in illnesses. — Dr. A. J. Parks' remarks on the influence of the sympathetic nervous system on the physical organism. — The effect of fear, bad and agreeable news on the system. — The dose of poison some doctors administer. — The curability of all diseases. — Of what thought is the manifestation. — The questions to which we can only reply by suppositions. — The whole secret of good health and business success.



CHAPTER III

THOUGHT THE HEALING FORCE

*Thought and Disease. — Mechanism of Disease. —
Psychical Therapy.*

THOUGHT AND DISEASE

We have just seen that all the physical sensations of man are attributes of a single sense. But man in his complex transformation is nevertheless a very harmonic whole, and is no exception to the general rule, or only law which presides over the creation of beings

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and of things. If the child does not see from its birth, if he does not hear well till later; if, in a word, his different physical attributes are developed slowly and gradually, it is not otherwise with his intellectual attributes. We believe that the child thinks from its birth, perhaps he thinks before his birth, but his emotion, his memory, his judgement, his will, are only the result of an education, which the experience of external sensations gives him. Let us suppress the thought and these sensations will immediately cease to exist. Concentrate the thought on itself, isolate it completely from external sensations and these cease to be manifested, or at least to be strongly expressed, thought no longer paying them any attention 1). The intellectual faculties, in this case, do not receive any educational warning, which clearly indicates that these faculties are attributes, which thought develops and which permit them to stay in relation with exterior sensations.

1) This fact is illustrated by the suspension of sensation and of vitality in the Hindus.

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A fact of experience proves, that by the thought alone and without the aid of physical reality, man can produce a sensation followed by the corresponding emotion, an emotion as real as if the sensation has been really caused by an external cause. We have thus the proof, that solely in the thought is the real sensation and that apart from it, there could be neither sensation nor emotion.

It will suffice therefore to give to thought, *the only faculty*, a special direction to obtain from a physical plane, as well as from a mental plane, a given sensation. If, then, the direction imparted to the thought, produces an unwholesome emotion, because it pursues, *in contemplating it*, an idea able to produce a depressing effect, or because soaring in the high regions of the abstract world, whilst the body struggles in the midst of agitations and earthly worries, thought is suddenly recalled to material realities by a warning of some kind, there then ensues a great commotion, which resounds through the whole nervous system. This moral shock will be communicated to the cellules and up to the small-

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est fibres of the organism by the nervous system, and this sudden shaking will throw out of order, the regular working of the auxiliary workmen, titular guardians of the human body.

Disease is therefore an effect due to our ^{way}manner of thinking: we may also affirm, without fear, that there only exists one single disease. But this single disease which is firstly psychic, takes different aspects and is manifested in a thousand forms, to each of which medicine has given a special name. From there come these thousands of names, which designate quite as many symptoms, symptoms tended blindly, often in an empiric manner, by means of remedies often poisonous, the aim of which is to produce transitory excitation. To recognise a single faculty and a single disease, is to reduce the teaching of medicine to its simplest expression. This teaching then becomes what it should be : — a psychical knowledge, ie. a clear and complete comprehension of the effects, which are produced in man by his manner of thinking, — and render possible the individual re-education, so magisterially

THOUGHT THE HEALING FORCE

described by Doctor Paul Emile Lévy, of Paris. 1)

Hereditary diseases, themselves, are only for the most part, the result of thought. The child comes into the world with a tendency, that is to say, a manner of thinking, which being developed, takes this or that direction. This tendency arises from two causes; firstly from the influence of the surrounding at the moment of birth, and secondly from atavistic influence. The first, the ambience, may exercise an effect more marked with some than with others, but we all, indifferently, have to fight against natural inclinations, in order to create others which we lack and which lead to success.

Atavistic or hereditary influence comes to us from our parents. It is powerful for the good, as well as for the bad, according as our authors have themselves combatted for the development of good qualities or have let themselves be dragged down by their natural tendencies, tendencies, which they themselves had received by heritage and ambience. It is

1) See his book : *l'Education rationnelle de la volonté*.

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always the parent in whom the thought-force is the more powerful, who communicates the virtues or the failings to the child, who is going to be born; but during the pregnancy, it is the influence of the mother, which seems to predominate. The mother should therefore watch most particularly over her manner of thinking from the moment of conception till the moment of birth.

We have no intention of developing this vast subject, for it is too important to be able to treat it in a few lines. If we have touched on it lightly, it is only to cast reflections on the consequences, which our own virtues or our faults exercise on our descendants, and to show that a father or a mother, wise with years, may very well, in spite of their tardy virtue and their senile teaching, have children of a worthless behaviour.

Leadbeater, in his famous book : „ *Man visible and invisible* ” has given in some very nice coloured plates the state of the aura of the wild and civilized man. But whilst for the wild man it points out only a single state, the civilized man, on the other hand, has as many different states as his civil-

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ization has developed different vices. The most striking plate of this admirable work is that which represents anger. It is a very black cloud striped with red zigzags, like lightning and which gives the appearance of a terrible storm. Well, and what effect does anger produce on the organism? Chemistry has quickly told us that. Analyse the saliva of a man in anger and you will find there, by the microscope, little blood particles: the analysis shows us these latter as a violent poison; this poison, impregnating the saliva, is spread in the organism, borne as it is by the blood, and goes to give itself as nourishment to the vital cellules, the function of which consists in regenerating the harmonious whole of the physical being.

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MECHANISM OF DISEASE

If we now ask ourselves what anger is, we cannot give another definition than this: Anger is the thought in disordered ebullition. It is again thought, the only faculty, which comes, in this case to produce this disquiet or this lassitude, which we feel after anger. This lassitude, the effect of reaction, is not yet the disease; but if one continues to get angry, the weakest organs of the body will commence to feel these effects; pain will be perceived at this place, it will be a warning given to thought, of which it must take notice, under pain of seeing the delicate instrument, known under the name of human body, weakened. It will be vain to give medicine, if the diseased does not cease getting angry, all remedies will be powerless, there is no possible cure, because medicines have no effect on the mind. The doctor must then be, before everything, a re-educator.

Let us now suppose that thought, instead

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of manifesting itself under forms of anger, is shown through sadness. Then, little by little, imperceptibly, this state of mind will have its influence on the organism and will be changed into a disease of languor. Hate and all the feelings opposed to pure love of our neighbour, the same as sadness, fear, etc. influence health and operate more or less slowly according to the force of individual resistance, but disease is always at the end. That must then be avoided, by watching over thought and by transforming it so soon as one perceives that it is taking a course contrary to one's well-being.

PSYCHIC THERAPY

The system of psychic therapy, especially in what concerns the etiology of diseases and their origin in the normal mind, is based entirely on the physiology of the brain. We

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see two substances, the grey cortical, that which forms the bark and the white, which forms the nucleus. Let us recollect that the grey substance is the seat of every idea, all perception, all will-power, while the white centre is only the complicated electric battery of millions of cellules, by the means of which thought sends forth its orders to the extremities of the body, as well as to the internal organs, following certain routes called locomotive, making certain nerves vibrate which, in their turn, cause the contraction of the muscles and from there, the movement of the limbs; or they follow the road of the great sympathetic and of the vagus, the ninth nerve, which both together, regulate the movement of the heart and of the lungs as well as the secretion of the acids of the stomach and of the digestive organs.

However, let us return to the exterior part, to the grey cortical substance: it is, we repeat, a perceptive instrument, ie. it perceives or accepts the impressions, which are transmitted to it by our organs of the five senses. It is known that each of the senses has its special region on the surface of the brain. Thus,

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the imprinted image on the retina of the eye is transmitted by the optic nerve at first to the chiasma near the centre of the brain; from there, the impression is transmitted to the upper part of the hind-brain.

Likewise, some noise or other, affecting the acoustic nerve, the vibrations are transmitted in the last place to the acoustic centre, where there the hind-brain shrinks, afterwards to protract in the spinal cord. There, this impression is judged, it is there where we decide whether the noise is melodious, sympathetic, discordant, dull, near or distant.

But, we are only half-way. After the brain and the hind-brain have judged all these impressions of taste and smell, hearing, sight and touch, an action follow, often even a reaction, it is there that the pathology of the will-power is shown, ie. that every disease, every anxiety depends on the idea, on the thought, in a word, on the abnormal state of the psychological centres of the brain. In fact, let us follow the course of an impression transmitted to its psychological centre and study the reaction.

A man is by chance witness of a violent

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brawl, of a murder, and the successive images transmitted to the optic centre are judged at at the very moment of the action of the crime: the reaction immediately follows, for the vibrations of the cellules of the optic nerve are at once transmitted either to the vaso-motor centre quite near, the vaso-constrictor, or the vaso-dilatator.

In the first case, the arteries contract and there ensues a passing cerebral anemia ; the man faints ; in the second case the arteries dilate, as in one suffering from congestion : an artery gives way under the pressure, opens and the man is made helpless by an apoplectic stroke.

But do not let us look for the extreme cases, — the accidents, — let us take a simple case of indigestion, which in time, may become dyspepsia, nervous gastritis, etc. A business man, always pressed for time, eats quickly, bolts down his foods without thinking what he is eating, everything business ; he reads the papers, while eating, the prices on the Stock Exchange, bad news surprises him, the ideas he accepts are transmitted to the surface of the brain and there form

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special vibrations; they are radiated to the regulating centre of the stomach, to the vagus and to the great sympathetic. Let us see the effect of the vibrations of these two systems of nerves on the stomach. In a similar case the secretion of the pepsin and other acids of the digestion is stopped; the food is not digested, it ferments, produces acid gases, causes painful eructations of indigestion, and gives a bitter taste to the tongue and to the whole mouth; often repeat this mistake of regimen and of hygiene and you will have chronic dyspepsia.

You may speak of the bilious; you wish the explanation of this temperament by the pathology of the idea, by psychosis. You have before you a subject of a choleric temperament, irritated by bad news; let us see what happens. Without repeating the theory of thought, which governs the sympathetic, let us at once come to the point, to the hypersecretion of bile, which flows and colours the skin with the sclerotic coat of the eye. Who of you has not observed a case of sudden jaundice?

And in every case of psychosis, hysteria,

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neurasthenia, melancholy, hypochondria with their accompanying pains, contractions, spasms, paralysis : are they not the image of chronic perturbation of the mind, of the psychic state, which in fact only a good reorganisation of the mind can cure ?

And how are we to attack the affected psychic centre ? By bromid, by some powder or other, by a narcotic or stimulant ? Oh, no, and in spite of all the respect due to the erudition of our professors in medical pathology, we are forced to say : You are on the wrong track : your remedies can only be efficacious so long as you educate or rather re-educate the will. Never will the perverse tastes of dypsomania, the immoderate desires of the gourmand, be cured by a few grammes of bicarbonate. Eradicate the vice from his psychical centre, re-educate the will, and you will be masters of the disease.

Up to the present, we have considered our patients a little too much like small chemical laboratories. But when we are tempted to make a demonstrative experiment on them, we recall that there is a regulating soul to be

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tended, to be formed, if it does not yet exist, to be reformed if it has been misled.

We have recognised for a long time the existence of a psychical pathology, and to designate certain disease, we have no other terms but that of „ Psychosis “. Is not the refuge for the insane known under the name of „ Psychiatric Institute ” ? But let us admit at once, that we only shut in these institutions the unfortunates who have become dangerous to society, or troublesome to their families, and only when the disease is already well advanced, not to say incurable. Why neglect the weak in mind, the vicious, the onanists, the dypsomaniacs, the hysterical, the neurasthenic, etc., etc., up to the moment, when the fit has become a habit, a mania, a vice, even up to the moment, when the manifestations of evil leave the field of pure psychopathy and enter that of the paralysis ? For one can only designate under the name of „ negligence ” the forgetfulness of adopting a therapeutic, from the very outset of the evil and which then limits itself to relieve some external symptoms by powders, arsenic,

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bromid, or by any of the external applications that only lull the pain temporally. Why not reach by other means this poor diseased brain, to penetrate the ill centre, and that before the pain of contractions, of paralysis, is manifested? What is necessary, would be to guide these unfortunate, to form or reform their mind by submitting them to a spiritual regimen, to a real moral discipline 1). An infinitely longer education than the 10 minutes hypnotic séance, which we accord in the psychiatric clinics would be necessary. Thus:— and others have contributed to this new therapy by their studies and their publicity — this new therapy should be adapted to other causes; the neurotic, the nervous, the paralytic, etc., etc., and to employ it for the cure of the diseases of the circulation, of general diathesis and of digestion.

It goes without saying that this therapy will join to its influence purely abstract or psychic teachings and rules of hygiene, which will become, by the spiritual dominating

1) Dr. Jules Voisin : „ L'Idiotie.”

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force of the healer, laws against which the ill-person should not dare to rebel.

This cure should be of two parts : firstly the complete spiritual submission of the ill-person. Obtain that first, but in an absolute manner, and the rest will not be difficult. It is therefore necessary that the ill-person feels himself watched over, that he never forgets that an invisible force keeps watch over his actions, that he invokes the power of the absent healer, knowing that this force may be transmitted from all distances, from all places, at all hours.

Secondly : The education of his mind, which must dominate his low instincts by renewing him.

In considering thought as the only faculty, the only one, which suffers or which is able to feel joy and happiness, we have a basis broad enough to erect the purely psychical treatment, and we arrive at being able to formulate and adopt a system of treatment, we may even say the only system of treatment with a really scientific basis, and which absolutely escapes from the empiricism, in

which we have struggled in vain up till to-day.

We know that all the symptoms known at this moment, under the name of diseases are due to a first irregular state of the organs of digestion. The stomach governed by the sympathetic, then ceases to work normally and no longer secretes the necessary gastric juices; the liver ceases, for its part, to furnish the bile normally; the pancreatic juice is made thin and the functions of the internal organs are paralysied or perhaps the contrary takes place, and then all these juices come in superabundance and the troubles are manifested in forms of hyperacidity of the stomach, of hypersecretion of the bile, etc., etc. Now this abnormal state is the direct result of a special condition of mind or vital single centre of psychic man. The calm, tranquil man, he, who does not torment himself, who has no hate, who does everything in its time, in a methodical and tranquil manner, is a man, whose mastication is perfect and digestion good; there is in him no disease; because the state of nerves and of all the interior organs is perfectly in equilibrium.

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But, it will be asked, how can mastication, which is a physical act, be considered as an act of the mind? We could reply that all physical acts must first of all be thought of, but that would not suffice. Let us then look, for a moment, at two people, one whose thought is calm, and the other who is in a constant state of excessive excitement. The first does everything in a moderate manner and exactly as he wishes the things to be done. The man, whose thought is calm, is recognised by his least acts, in his very demeanour, by his general appearance.

Let us consider, on the other hand, the excitable and excited man, and we shall see the difference. His mind is like a hurricane, he walks in a manner which could be called erratic, and seated at table he eats quickly, gluttonously, for he does not think of the imminent act he is at that moment accomplishing, but many other things. In his mind, there are a million things he wants, or a difficult problem he attempts to solve, or a pleasure party he is planning, everything perhaps at once, and then he is taken by impatience, his tumultuous thoughts follow

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with a dizzy rapidity, and it is thus that mouthfuls quickly succeed each other, and are swallowed down hastily, after having undergone a few nervous and insufficient chews.

Let us follow now this insufficiently masticated food in the stomach. On this latter is imposed work beyond its strength, because this food is insufficiently elaborated: in the young man, where the physical activity is still at its height, digestion is done fairly well: in the mature age, one feels more the lack of training of the mind and of this insufficient mastication: but in advanced age, difficulties are presented insurmountable, and the one commences to take remedies. Not only does this state of mind influence the mastication, but it is repercussed on the stomach itself, the important nervous centre, and robs it of its force of action, at the same time as imposing on it additional work. All the organs could thus be passed in review; it would be easy to show how the man, who has not learnt to master his thoughts, to concentrate himself, shrinks, so to speak, by nervous contraction, which operates in him

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and then it is the whole body which suffers. If you put pills in this man's stomach you will perhaps give him a passing relief, but you will not cure him, The mind must first of all be treated so that it is changed, transformed, and that the thought is mastered by reflection.

Dr. A. J. Parks, of New-York, said on this subject: « The absolute and complete influence, which the sympathetic nervous system exercises over the physical organism is so clear and so well-known by every observer, that the mention of new phenomena in the vast series of manifestations already observed, has become useless. We all know, that digestion is stopped at the reception of bad news; that the appetite vanishes, and at the same time, that this disappearance takes place, the entire system feels the effects of this depressive impetus, which comes to us in the form of a mental and spiritual wave and which lowers the vital thermometer. Fear not only stops the function of digestion but suspends also the formation of the secretions of the stomach. A sudden fright

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« frequently paralyses the heart for ever;
« whilst a pleasant and agreeable message
« calms all by exciting the whole granular
« system gently, increases the secretion,
« helps the digestion and sends a joyous
« emotion in the sensorium, which diffuses
« the good news to every febrile nerve in this
« complex organisation. »

If we accept what precedes as sound science, we must also admit that every doctor who excites fear by telling his patient he will never be cured, really gives the patient a dose of poison, and this dose might very well be sufficiently strong to determine death. And we must add, that the experience which numerous past years give in curing chronic diseases, has show us, that often this poison of fear, which has been developed in the diseased, leads him to a certain death. There exist no incurable diseases. Who can say what tomorrow will bring us, especially in these times of extraordinary discoveries? Many incurable diseases for one doctor are easily cured by another, and where one system of healing is without effect, another will be efficacious. These facts are established every day.

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It is very difficult to explain, how it is that the thought becomes so wandering and by what process it is possible by the collective faculties, which proceed from it, to restore it to its normal state. But the facts is there. We know that we can stop and maintain in a certain measure the extravagances of the mind, but to say how this phenomenon can take place we do not know, we are entirely ignorant of it, although not failing to establish theory on theory in order to seek to explain it to ourselves. Thought is the manifestation of human activity and if this jumps from one subject to another with neither reflection nor measure, each of the psychic currents that it produces, is transported by the nervous system over all the vital centres of the organism and there makes its good or bad effect felt, according if thought acts in a calm manner or in a disorderly manner. But why does thought exert a super-abundance of activity, or better expressed, why does this activity not exercise itself in a normal manner? So many questions, to which one can only reply by suppositions; but often this unpleasant state is sub-

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sequent to a contradiction, a loss of money, an accident, a death or to a thousand other causes. It is therefore at the precise moment when one of these determining causes of a disorderly activity of the thought is presented, that we must be ready quickly to gather up the reins to maintain this fiery steed in a path conform to its welfare and therefore to ours.

The whole secret of good health, as of success in business affairs, is to be found there ; there also is the only faculty which must be tended when health has been lost.



CHAPTER IV

INFLUENCE OF THOUGHT ON THOUGHT AND OF MAN ON MAN

The liberty of psychic man. — The heretics of science in the past. — The impenetrable fortress of their soul. — How truth has always asserted itself. — The influence of the present on the future. — The possibility of influence by the continual repetition of an idea. — The real science of telepathy. — The freedom of the psychic being to accept or refuse the suggested idea. — The power of the accepted idea. — In what degree a truth will penetrate the mentality. — The man who will influence his fellow men. — That state of soul which nothing resists. — The unlimited distance and rapidity of its influence. — The need of development of our will-power. — How all may overawe those who come in contact with us. — How to bring health to the suffering. — The dependency of man on his single faculty.

CHAPTER IV

INFLUENCE OF THOUGHT ON THOUGHT AND OF MAN ON MAN

The accepted idea. — The will-power of the Healer.

Man is free in his soul, in his manner of thinking, in his psychical being; nobody, in fact, can imprison this imponderable substance known under the name of psychic man.

If the heretics of science and dogma were put to death in the Middle Ages, their thoughts were not stopped, nor was it possible to change

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their convictions. This impossibility to exercise over these men of the vanguard any influence whatsoever is due to the condition of soul or will, which their long studies, their incessant meditations and reflection had developed in them. Their soul had become an impenetrable fortress for all other influence, but that of truth, such as it appeared to them, such as they had discovered it. It was not stubbornness nor pride in these men, but the result of a wide learning, of a high philosophy. When one of these martyrs of the true disappeared from the earth under the arm of the executioner, another was born and asserted what was sought to be stifled.

They were not numerous, these friends of truth, but their influence made itself felt on the masses; it has penetrated even up to the mentality of their oppressors. It is thus that these thinkers have come to transform little by little, even those who had wished to make them retract. Whichever be the part of humanity we wish to study from the most remote times up to our own days, we always see that the influence of man, the promulgator of the beautiful and the true, acts not

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only on the mentality of his contemporaries, but also on that of the centuries to come, and thus gives place to new moral and scientific discoveries.

Who would dare to say, that the influence of this or that thinker is not greater to-day, than it was during his life? But if a single man succeeds in influencing the masses by the vulgarisation of his philosophy or of his scientific views, are we not reasonably able to conclude that it is possible for a man to influence another by the constant repetition of an idea? Who can do much, can do little. That alone should suffice to prove the influence of thought on thought, and of man on man.

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THE ACCEPTED IDEA

Telepathy under whichever form it is able to be exercised, is no longer a pseudo-science, but a real science; the word suggestion has been given to this repetition of an idea, and it was believed, that it was repetition or suggestion, which worked the transformation which has never been unremarked in the subject. But there is an error there; the psychic being remains free to accept or refuse in his choice. It is perception of the truth, of just assertion, which infallibly leads to this result. It is therefore necessary to be convinced by clearly showing the truth of the assertion.

The idea possesses the power of implanting itself deeply in the conscious being, just it is also able to leave a fugitive trace. It is then the accepted idea, the thought, which works the transformation and not the suggestion. We have thus the explanation of virtue and

vice, just as we have the explanation of health and disease. It is also well to act on the idea and the good man, desirous of the well-being of his fellows, will have so much the more influence on his times, if he can have accepted as true, this predominant idea in him.

Then, the more complete the demonstration of a truth is, the more this truth will obtain a firm footing in the form of an idea in the mentality, during the hypnotic sleep, when the reasoning seems to be absent, during the state of waking, if the contemplation of the idea of truth is concentrated. The idea coming from the exterior adapts itself more easily and is assimilated better; consequently to obtain better results, the person, whom one seeks to make forget the existence of himself, must accept the presented idea, and then the influence will be as easy as during the hypnotic sleep; the suggestor will possess much more power, because his word will be accepted voluntarily, coming from a person who can inspire us with such great confidence, that we have forgotten our own ideas in favour of his, and also because the subse-

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quent efforts will be voluntarily and reasoned.

THE WILL-POWER OF THE HEALER

The man, who then will exercise the most influence over his fellows will be he, who by a more than extraordinary moral development, will know how to set himself on a kind of pedestal of virtue, and to acquire a store of knowledge, placing him nearest to truth, in a word, who has learnt to create in himself that state of soul called „the will-power” against which nothing resist.

A state of soul of this kind overawes the agitated as well as those who live a tranquil life ; it overawes even those, who through envy or other low feelings, have become his enemy.

One can without doubt influence others for

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good as well as for evil; to manage even, under certain conditions, to drive a person to death, or bring him to madness; but one can also, by example and incessant concentration of thought, do good, develop virtue, correct faults, extirpate vice and give health. And this influence may be exercised not only at a distance of several yards, ie. within range of voice and ear, but at an unlimited distance of miles, for thought more rapid than lightning ignores space: as soon as produced, it instantaneously strikes the person, the object or the place in mind. But if each of us is able to be mentally transported to Peking, it is another thing being able to fix one's mind, every time one desires, on some special part of this distant town.

For that again a training is necessary.

Never has anybody been able to do a thing very well, without first having learnt to do it; to know how to draw, it is first necessary to educate the hand, the eye, the mind; to learn to read, the alphabet must first of all be mastered, and to be able to influence some one by our own thoughts, we must have developed our will-power, which will put into our atti-

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tude, into our look, into our speech, and into our whole manner of being, a force, which will overawe all those who come in contact with us. This ascendancy will be shown by an indefinable sensation of well-being in the good and by a feeling of fear in the wicked. It is always what one feels in the presence of a man of will-power, without explaining it to one's self. And this influence is for all instants, it makes itself felt without effort everywhere, where he directs it, an influence, which reaches its destination, without deviating and so powerful, that it transforms into health the worst pathological states.

It is therefore easy to see, since all the faculties of man, are only the emanation of a single faculty, that, to transform the acquired faculties, it suffices to give to the innate faculty a special direction, otherwise expressed, to re-educate it. This is what we are now going to show.



CHAPTER V

The vital Waves begot and projected by Man become powerful Therapeutic Agents

The mysterious power of man. — The superiority of man over a physical agent as regards curative power. — What is the value of teleradiopathy? — The rewards of the man who devotes his life to curing. — How to obtain the greatest success. — What Emerson found to be the key of sociology. — The difficulties which we make ours. — How we are made a slave to a fixed idea. — The attributes of thought as an aid to influence. — The two force-thoughts within us. — A means of penetrating a dull mentality. — The difficulty to transform the proud, the vain, the pedant. — The demon of pride. — The angel of love. — On what extreme humility borders. — How one thought must influence another to effect a cure. — The means to obtain results. — How to proceed in case of resistance. — The need of changing one's own mentality before

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obtaining these results. — To what we should aspire. — Our difficulties as signposts. — The habit we must acquire. — Our imagination as an auxiliary. — How to acquire absolute perfection. — The inborn tendencies of man. — The realisation of our highest ideal. — When man may perform miracles. — The state when the soul speaks to the soul.



CHAPTER V

THE VITAL WAVES BEGOT AND PROJECTED BY MAN BECOME POWERFUL THERAPEUTIC AGENTS

Human Radio-activity. — The Development.

HUMAN RADIO-ACTIVITY

Man possesses then a mysterious power, which is radiated, projected and which acts as radium, of which so much is spoken. The same as this mineral, man can give of his life without losing any of it. This phenomenon is called radio-activity.

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The radiations of man, like those of radium, possess a curative power. Why deny this power to man, when it is recognised in a simple mineral ?

What is the radiance of an unconscious physical agent, compared to that otherwise penetrating of man, because it is directed by an animistic force, by intelligence and by mind? To what intensity of projection can the human radiations be raised, and what is their effect on the ill or the healthy man ?

The two questions may be summed up in this; what is the curative power of teleradio-pathy? For the public and especially for the diseased, this question presents a particular interest. Those suffering chronically will be interested in it so much the more for nobody up till now has been able to relieve them, still less to cure them.

Will human radio-activity be able to do more for them, whom the lancet, the injections, all the pharmacopoeia, so blindly used in our days right and left, have not been able to do anything? To give life for life is surely the only means, which up to the present, has permitted

THE VITAL WAVES

the continuation of the races. Now whatever one may think, life cannot be simply material, it is before all psychic ; but to give it to others, one must have it one's self, and the man who wishes to consecrate his life to curing his fellows must be a strong man, healthy in body and spirit, and possess the strength of will-power against which nothing resists. This triple advantage is obtained by a special training, and if the task is arduous, it also brings with it its pleasant reward. Obtained cures, the ill saved from a premature death, life prolonged at a precise moment, when, vacillating, it was on the point of passing away ; all that constitutes a reward in the form of personal moral satisfaction which causes the many years of preparation, which preceded the success, to be forgotten. To obtain such a success, the brain must be transformed into an electric generator ; become a human battery, if one wishes to arrive at being the dispensator of this energy, and to succeed in solving the arduous problem of the transfusion in others of one's own psychic life.

Emerson, the great philosopher, whose

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works have been epoch making and have created a quite new mode of thought, says in one of his works: „ He is great, who succeeds in changing my state of mind. ” And Emerson is right, the key of sociology is found in these words: „ If the world is unhappy, it is because it thinks of its misfortunes ; if life seems filled with difficulties, it is because man always thinks of difficulties, which arise. ” It is thus that he develops in him a state of mind, or a state of soul, which constitutes for him the impassable mountain, the difficulty he does not know how to surmount.

By transforming this state of mind, the barrier, this mental illusion, which bars our way, disappears and before us stretches the vast and smiling plain of real life. The human being who sees this impassable wall facing him, this precipitous mountain, the barrier thickset with every opposition, every annoyance, all impossibilities, is a slave to a fixed idea, produced by an education badly understood and by an erroneous philosophy.

To seek to influence the impatient mentality,

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which we have just described, in order to show the man the new way and that of the easiest access, would necessitate an effort beyond human strength, if we had not at our disposal the numerous attributes of our single faculty, thought. We find ourselves in the presence of two thought-forces each having an opposed direction, a different way of thinking.

But while the first runs up against a barrier of illusions, which seems to it to be real, by this fact, it finds itself on the wrong path; the second, on the other hand, perspicacious, better informed, sees the distant horizon to be reached and the plain which leads there smiling and pleasant to cross. It is this latter mentality which must transform the former, and we thus see up to what point Emerson was right, when he said: „ That he is great, who succeeds in changing my manner of thinking ”.

How can a clearsighted mentality penetrate a mentality, which is covered over by a thick veil, the eyes of which are bound, which rears up at truth and refuses to see nothing

else but unreality, which presents what appears to him to be real? The transformation must necessarily be done, little by little, and logical reasoning, united to a gentle persuasion, must be employed by him, who wishes to become great by changing the manner of thinking of his unfortunate brother. But how ingenious, logical and persuasive, this reasoning must be to transform this mind, which is anchored to sorrow, which has fostered it, let it fall, clasped it for months, perhaps for years, how is it to set about to detach itself? What effort is not required for the work of transformation of the irritable man, of the excitable woman, of the frightened child? Well, these efforts, which to the ordinary mortal seem so many mountains to lift, are only child's play compared to those which are necessary to employ to make to proud, the vain, the pedant abandon the high idea they have of themselves. He who believes himself the personification of all which is beautiful and superior, who sees outside of himself nothing which merits the attention equal to that he bestows on himself, is naturally galled from the first observation and rises up at the least

THE VITAL WAVES

contradiction. And to him, who does not believe in the existence of a real demon, one could reply by this question : What are you to do with the demon of pride? It is in fact pride, which is the spirit of evil, or more justly, the evil of the spirit and the fundamental cause of the largest number of our miseries; it is with pride, which revolts against the great principle, the capital principle, that it is necessary grapple with, and it will only be by its expulsion that peace will be able to be re-established. He then who succeed in transforming the bad state of his brother, will be the angel of love of society.

To see one's self as one is, is to see one's self really, it is to know one's self; and if we must not consider ourselves as mere worms, an inutility, a dust-speck, without merit and value, — for extreme humility often borders on extreme pride, — we must equally guard against seeing ourselves under a brilliant exterior, with which our imagination knows how to clothe truth, in order to hide it from our eyes. It is of importance, in order that the thought-

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force of a man should be able to influence instantaneously and in a complete manner a force sister thought, that the former should succeed in making, the other momentarily at least, forget the existence of its manner of thinking, and of its present conceived ideas, by an intense concentration. Then the concentrated energy in one will be transfused into the other in consequence of this state of receptivity, desired or unconscious, and this energy will be communicated by the great sympathetic and the nervous system to the cellular centre and to the sensorium and will instantaneously redress all the anomalies, which might hinder the good function of the organism.

If, on the other hand, the ill-person does not wish to place his mind in the state of complete receptivity, the thought-force, which seeks to influence his, will not be able to obtain this result, but by attempts often repeated and the same as one knocks at a door several times, until a voice from within tells us to enter, so will it be necessary to project the energy of the thought-force, of the will-power, as often as the thing is necessary, so

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that these invisible psychic projections, silent but powerful, are admitted in the womb of the other mentality, that which the illusion of physical difficulties still hold the other side of the barrier.

THE TRAINING

Still, to obtain this result, it should not be thought, anyone, at no matter which moment, can obtain in the shortest time, the best results, which we have just cited. Before thinking of transforming the mentalities of others, one must first of all transform one's own mentality; we must make ourselves master of that fiery steed called „thought“. It is necessary, in fact, by the described process in our previous work: „*The Development of the Will-Power by the Scientific Training*

of the Mind ", to place our mind in a state such that the thought is always directed without effort towards the elevated goal, and that we have succeeded in developing in ourself that condition of soul, that manner of being, which permits us to consider what we have agreed to call „ the difficulties " as so many illusions, and the obstacles as simple fingerposts showing the route to follow.

To arrive there, one asks, how many efforts, what struggles, what difficulties ? Well, these are still pure illusions, it is for the most part, a habit to get into, and the habit becoming second nature, it will be the radical transformation of our manner of thinking ; it will be the complete change of our state of mind. After having chosen an idea, one will be impregnated with it by contemplation, every day, until the ideal of perfection, this idea represents, has become ours. The imagination, that admirable attribute of our thought will show us a more perfect beauty, an ideal more and more elevated, and again we will go in pursuit of this new beauty, of this greater ideal, and by assim-

THE VITAL WAVES

ilating it to ourself, we shall become the ideal itself.

Absolute perfection is only acquired by constant efforts ; one must ascend and keep on always ascending. Stagnation may still be movement, but it is retrograde movement, for he who ceases to advance, necessarily retreats. But is it not human to seek after a new happiness, still greater? The rich man strives for additional riches and it is in the inborn tendency of man, a tendency necessary for his existence, that we find both the reason of our falls and the reason of our success, whether on the mental plane, whether on the physical plane, or in the ordinary affairs of life. The tendency of him, who has perceived the first beauties or realised the first riches, consists in seeking after new beauty, riches and possessions still greater, still more extended. It is thus that from ascent to ascent, from success to success, from truth to truth, one arrives at altruism, the source and aim, which permits the realisation of this dream, which some folk call an idle fancy and which permits man to perform miracles. In this state of moral

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elevation, the soul speaks to the soul, the mind to the mind the mental perceives the truth, because the mind is healthy in a healthy body.



CHAPTER VI

THE MASTERY OF THE MIND

Human liberty to choose. — The safeguard of our moral and physical integrity. — The profound teaching of the legend of earthly Paradise. — The tree of good and evil. — The purification of the idea. — How man can reign. — Of what man must constantly think. — The goal to which mastery of one's self leads.



CHAPTER VI

THE MASTERY OF THE MIND

Human liberty. — The good, the right, the beautiful.

HUMAN LIBERTY

We said in the beginning of this work, that the second part would treat more particularly with the method to be followed by each ill-person to obtain, without the help of anybody, the health, one desires. Now, the

second part will only be the conclusion of what precedes. We have developed and explained, as far at least as abstract things can be explained, how thought can influence another thought; but we have also taken care to mention that the action of a thought-force can only make itself felt on the mind of others in proportion to the voluntary acceptance by this latter, to the effort made by the other to penetrate and modify it. This absolute liberty which we enjoy of accepting or refusing all influence offered, all foreign enterprise, constitutes the safeguard of our moral and physical integrity.

We are free in our choice, free before good as well as bad, and if we have the right to eat of all the fruits of Paradise, save of that of the tree where good and evil are combined, we also see that if it is prohibited to touch its fruit, we are not forbidden to enjoy all the others. But this legend of earthly Paradise, which is scoffed at with as much ease as unintelligence, contains a profound teaching, when it is stripped of its material sense, a teaching, the metaphysical worth of which will not escape thinkers. The guardian angel,

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the developed mind, the elevated thought, will chase away by its flaming sword, the dark spirit of the garden or of the sphere into which it has penetrated. The high mind has no need of a leaf to cover its nudity, for it knows itself truly and has no shame of its knowledge; but if instead of eating the good fruit only, we mix our ideas in such a manner that they are half good, half evil, we shall be reduced to employ all kinds of subterfuges to cover the weakness of our ideas, of our beliefs, or of our false philosophy. Like the ostrich, we hide our head, in order not to be seen.

The serious mind, on the other hand, like the genesis of the universe, will commence by incubating the chaos of his thoughts and soon from this incoherent whole, his first efforts will separate the waters from the land, the liquid from the solid, thought from matter.

After this first effort, which is always the most difficult, he will be able to say that light is, and the light will be in his mind, for it will be freed in part from all, which is ma-

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terial and inert; under the influence of this good will-power, he will step from progress to progress and in proportion as he rises, his idea will be purified, he will see higher and further, the light will finally completely chase night from his brain, previously darkened, and then both by his experience and by his own will, he will make himself master of creation.

Here is then Adam, master of the earth and on the eve of becoming master of the skies. But whilst he reigns over the material by his innate intelligence and by the tension of his will-power, he will only reign in the skies by a progressive development of his whole moral being, when he will become his own master by the mastery he will have acquired over his faculty of thought and all the attributes which arise therefrom. It is necessary, that in us it is the soul which reigns and that by the emanation of pure love, the soul influences for good all that surrounds it, souls and bodies. Then there will be no more diseases nor misfortunes, nor insuccess, for the good mind is master of all kingdoms and its

THE MASTERY OF THE MIND

emanations, whether physical or moral are always good.

THE GOOD, THE RIGHT, THE BEAUTIFUL

Then, to conclude, we shall say: Think always and constantly of what is good, of what is right, of what is beautiful. Do not mingle your thoughts, do not eat of the hybrid fruit of the tree of good and evil at the same time. Become master of yourself and strictly follow the detailed indications which have been given you in the work : *Development of the Will-Power by the training of the mind* : and give to the mind the absolute mastery over your desires, over your inclinations, over your joys, and over your troubles : you will see these last disappear under this powerful influence, and your desires like so many steps, will make

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you follow the ascendant road, which will lead you toward the good, towards health, and towards constant success, without privation, in all the good things which you will undertake with a humanitarian aim.

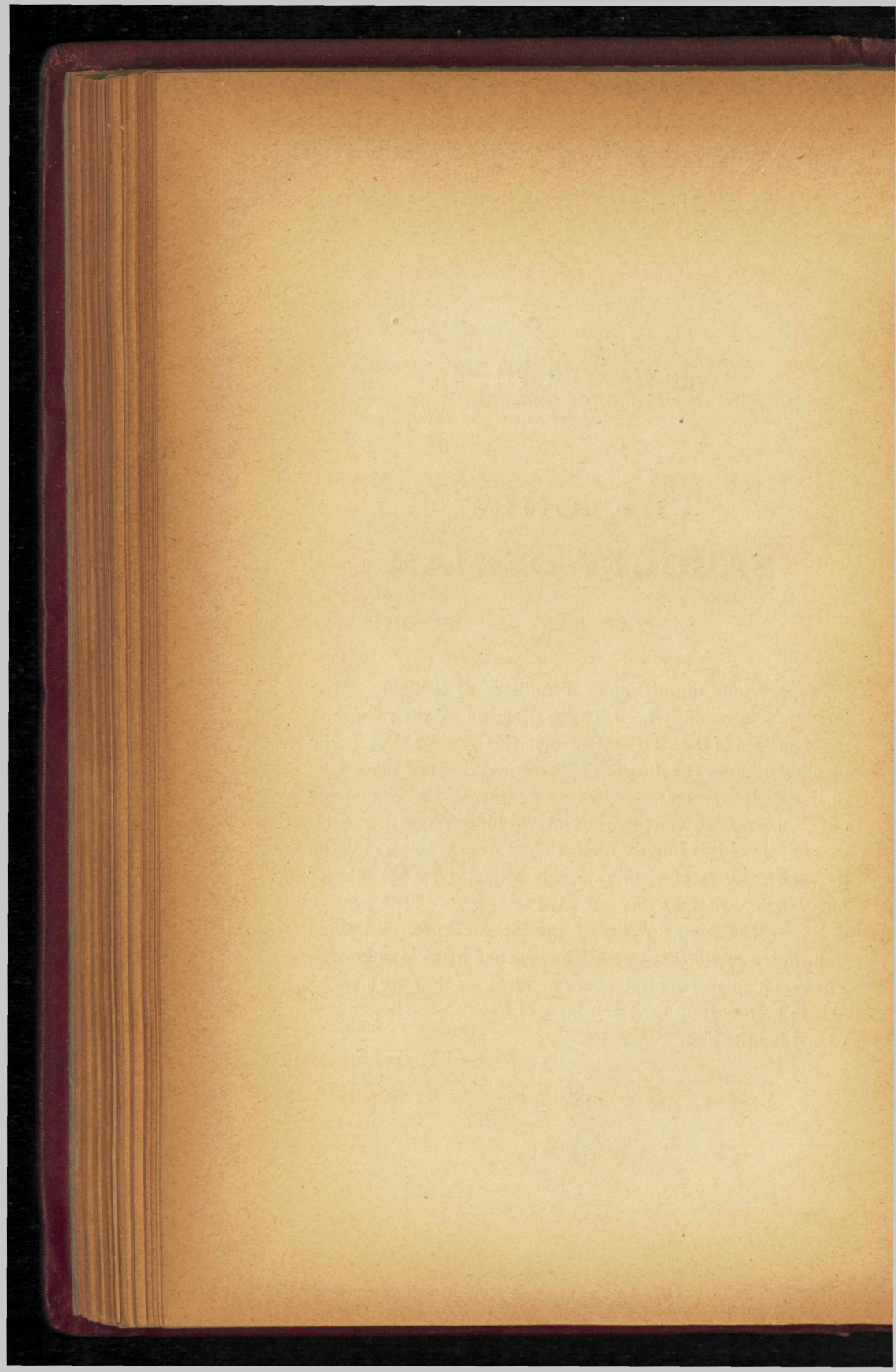


CHAPTER VII

THE ONLY FACULTY OF MAN

The previous unsatisfactory definitions of thought. — The interior force we all feel. — The mechanism of the mind and the formation of the idea. — Of what this interior force is the manifestation. — The growth of the memory. — How this brings further desires. — Our storehouse of ideas. — Can we choose our own ideas? — The great secret still hidden from our eyes. — The aim of this interior force. — The deep problem of divinity. — The kinds of cosmic currents attracted by the interior force. — To what we owe our own sorrows. — The penalty of sin. — The original purity of the interior force. — Desires transmitted by inheritance. — The love and justness of God. — The essentiality of control over our ideas. — How we shall be able to borrow from the Great Book of Nature. — The unlimited and infinite idea.





CHAPTER VII

THE ONLY FACULTY OF MAN

*The Mechanism of the mind and the formation of the idea. —
Memory, the storehouse of ideas, is the source of our
future ideas. — Our psychical and physical
well-being depends on it to a large degree.*

THE MECHANISM OF THE MIND AND THE FORMATION OF THE IDEA

We have already given in the preceding pages the demonstration of the single sense and have seen that if we have reason to admit one fundamental physical sense, of which the other senses are only a natural development, we are equally consistent in believing that

man, on the mental plane, only possesses an only faculty and that all the advantages, which he enjoys on this plane are only attributes of the primordial faculty. We may then conclude that, on the physical plane as well as on the moral, man has only one sense, and only one faculty, and that this faculty must be his aptitude for thinking.

One has often put this question to one's self. „What is thought?“ But never has it received a satisfactory answer. It is in vain that all kinds of suppositions have been set forth, that theory upon theory has been accumulated. The explanation we, in our turn, are going to give of thought, may well be also only a theory, but we believe however it possesses at least the merit of plausibility.

We all feel an interior force; we do not know exactly what this force is, but if we are not able to submit it to analysis, to know its intimate nature, it is allowable for us, nevertheless, to give it a name. Up to the present, this force has been described under different words, the most generally adopted is, that of

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soul. We may say, in order to avoid any war of words, that this force personifies the life in us; it is a vital force, which is manifested in our whole organism. It goes to the centre of the physical being, that is to the thorax, rises to the brain, is spread in the numerous cellules, which compose this organ and finally places itself in contact with the cosmic or exterior forces. Then, at the moment of the collision of these two forces a shock is produced, from which arises a vibration and this vibration is the idea.

THE MEMORY, THE STOREHOUSE OF IDEAS IS THE SOURCE OF OUR FUTURE IDEAS

The urging force of the interior life is the manifestation of the natural desire of man; this desire in proportion as the child grows up, is transformed, for every idea is spread

and stored up in the organism, adding a little more learning and a little more experience to the luggage of individual knowledge and thus amplifying the memory. But we know, because we feel that this urging force of interior life, this emanation of the soul, or of the vital force becomes more perfect in proportion as it borrows the accumulated knowledge from the memory. It is thus that the desire of the man of science is to know more; that the desires of the man of money are to accumulate still more and more riches, and that the desires of the man who lives on the animal plane are desires the bestial materiality of which breaks out, in spite of all the efforts which may be made to conceal them. But this memory being, as has just been said, the storehouse of previously conceived ideas, just on that account, it is of capital importance that the conceived idea be a good idea.

But here this other question arises: How, if thought is an interior power forcing itself outwards, and over which we do not exercise any direct control, can we choose the idea? It is clear that in the first place it appears im-

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possible for man to make this choice. But before pushing the investigations into this vast subject of the thought further, let us rest an instant and reflect on this simple word, liberty or free-will. If man cannot choose his idea, if the idea truly constitutes the memory and if the memory is really the confluence, which comes to augment this river which this interior power, which forces itself outwards, is the source, then free-will does not exist and man is not answerable for his acts; he could neither be responsible to God, nor to man nor himself; it is the weather-cock, which turns under the influence of the winds, but it can not be an entity which tends towards a more elevated goal. Where is the man, who could knowingly admit it? If the conditions which we have just mentioned, prevail, then the suppositions made, must be true, and man must have the the choice of the idea, which is conceived in his brain. The difficulty is however not solved, the problem still stands before us and if the unknown is no longer covered with its thick veil, the great secret is nevertheless still hidden from our eyes. In reflecting what this interior power, which forces itself out-

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wards, is, this emanation of the soul, this vital force without which the human organism is only an inert mass and without the least worth, we perceive that this interior force has an aim, it seeks to know. It is the instigating desire.

Here again, we shall be able to consider another problem, also very deep, the problem of divinity. But we shall leave to each, the task of piercing the mystery, in as far as it can be pierced, we shall simply remark, by the way, to put each on the right way, this simple fact, that if the divinity is the centre of what exists, and that the interior force is only an ardent desire to attain knowledge more and more extensive, we may see that it has been polluted by contact with ideas which we have ourselves produced. Man, the instrument of God, is a man otherwise high than the materialist, who refuses to admit that there exists anything greater than the material things he knows by sight, by touch, by smell.

If man is truly the instrument of God or of the central divinity, we then understand this interior power, which forces itself outwards, because we feel that this urging force, im-

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ponderable and invisible, seeks to attain the knowledge of all things and manifests itself along the different degrees of its creation. We have then the individual force calling in itself the central force, from whence springs the idea and the creation, such as we consider them, an appeal, the result and the consequence of which are the eternal progress of ideas, which have succeeded each other up to this day in the intelligence-type, of whom we are the humble, but also the necessary instruments. Genesis, itself, supports and confirms this theory.

OUR PSYCHICAL AND PHYSICAL WELL-BEING

As long as this interior force remains what it was at the commencement of its emanation, it draws identical cosmic forces to it, ie. the pure forces. Unfortunately when it passes across the body, in this organism made up of

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millions and millions of independent beings in the shape of vital cellules, which have been penetrated by the idea contained in the brain of man, it brings with it millions of inferior desires of these cellular beings and arrives at the brain, not such as it was at the moment of its emanation, ie. pure, but such as we have ourselves made it, and we thus attract the identical cosmic forces to it, which we have allowed be produced at the point of contact. We drive back into our entire system the unwholesome idea, the morbid idea, which, by negligence, or by any other cause we have let implant itself in us. We are at liberty, if we dare, now to cry out injustice, but it is not less certain, that we must only accuse ourselves of our sorry state. It is true that some sin through ignorance, others through negligence, some rare individuals alone sin consciously; but whatever may be the nature of our error, whatever be the result of the ignorance, or of the apathy, we suffer none the less, for if it were otherwise, then we should, and then only, have right and the duty to cry out injustice.

We all have in principle the pure interior

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force. It is true that the organism of the child may awaken in him certain desires transmitted by inheritance, but that the child may have received these tendencies by fact of his parents, or that he may have developed them afterwards himself by his own will-power, does not prevent the errors from having a penalty. But, this punishment, which one always fancies as a means adopted by an arbitrary God, to torment us and to find pleasure in our torments, is not a punishment at all, but only now and then an efficacious means, unknown to us, to set us in the right way. It is then central love which acts, for all creation, from the mother-force up to the least manifestation of this force in its different modes of action, it is only pure love and justice in love.

We must then exercise control over our ideas, but for that, we must work and act in the manner that the interior force may come to the brain in contact with the cosmic forces in all its original purity, so that these forces respond to its appeal to form the pure and elevated idea, which will make adepts of us, masters, men of learning, instead of forcing

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us to descend on the inferior plane, where forces identical with ours move.

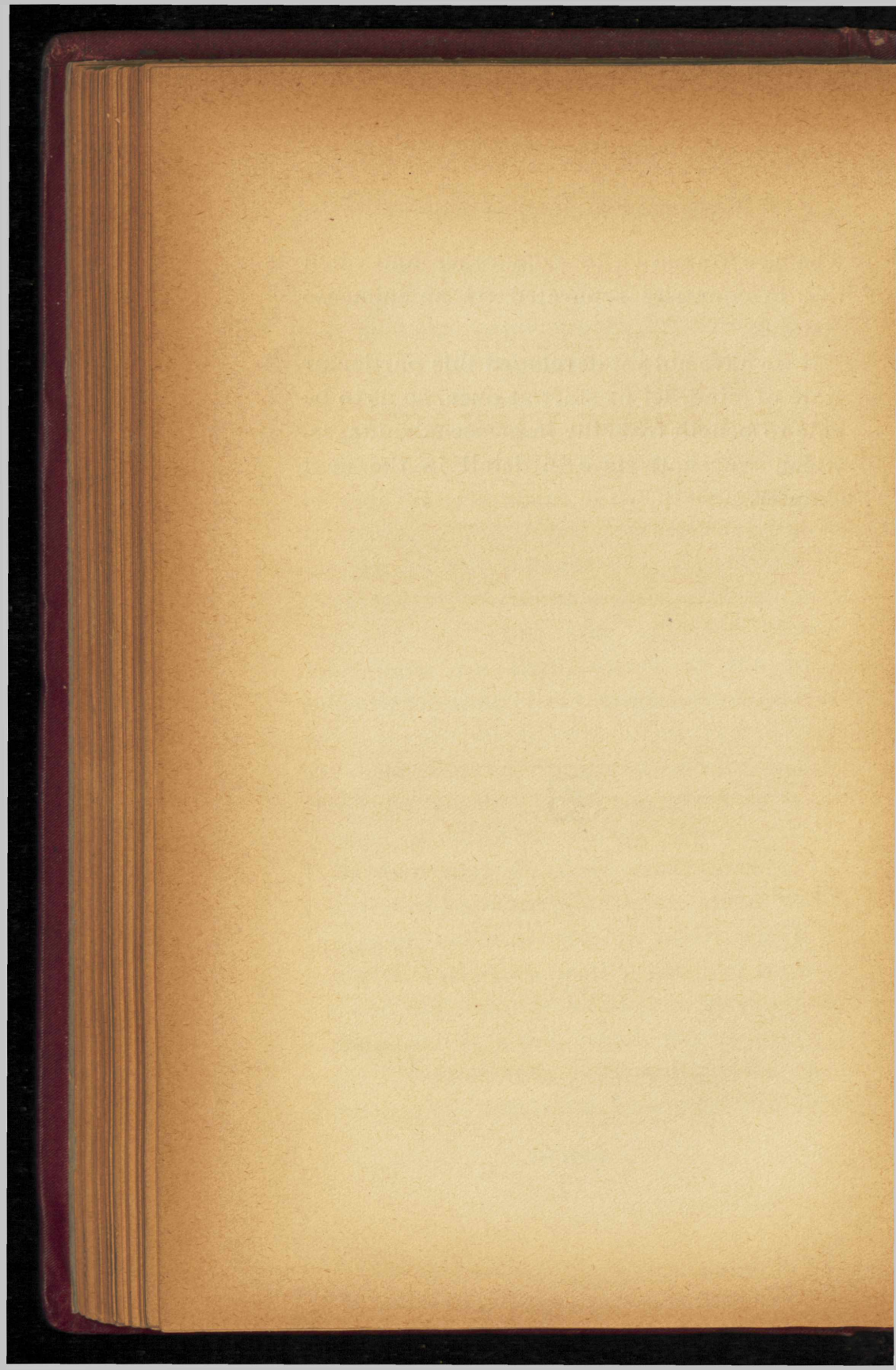
In the next chapter we shall find the explanation and the respective value of the different cosmic vibrations; we shall study the colours of these vibrations, and the means to draw them to us. If we have by the method given in the „*Development of the Will-power by the training of the mind*”, succeeded in depriving the interior thought of its blemishes, by progressively forming a state of mind, capable of attracting the superior cosmic vibrations, we shall arrive at the point of our evolution, of our mental development, when we are able to seize during their passage the most elevated vibrations, and we shall be ready to borrow from the great book of Nature, of which we are told about so often. It is then that we shall really receive the benefits of knowledge without limits, which this book contains, for the book, which we conceive, is the idea itself. This idea unlimited, and divided into infinity, is spread in the Cosmos and it is that which explains how a same invention may be simultaneously presented, at the same date, by several inventors

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who are unknown to each other and often live in countries separated by an immense distance.

If we have not yet developed this particular state of mind, let us start at once, so as to be able to benefit from the immense advantages, which we shall state in detail in the next chapter.





CHAPTER VIII

THE COSMIC VIBRATIONS

The undulations of force which circulate around and across the earth. — How these are manifested materially. — Where the currents of ether exist. — The vibrations and density of these currents. — Their manner of acting on the human being. — Their different colours in respect to their vibrations. — To whom we the descriptions of these colours. — The aspect the cosmic currents present, — How the desire is produced by them. — How we may concentrate currents of thought. — The necessity of understanding the signification of these colours. — The effect of the inferior vibrations. — How the superior ideas emanate from the mind of man. — The most elevated current of ether. — The greatest dynamic force on this planet. — The ideals in the elevated current. — How universal altruist love may be acquired. — Our protection from anger and other low emotions. — The wisdom of keeping our thoughts an serene and calm subjects. — The subdivisions of the blue current. — The inspiration we find in these under-currents. — How to acquire a special aptitude for music. — In what current the less elevated music is to be found. — The current which contains literary inspiration. — How the poets of the past have drawn consciously and unconsciously from this current. — The necessity of a constant effort. — The unity of our two mentalities. — What the blue green vibrations indicate. — The green currents of Individualisation. — Manifestation of ideas, of personal possessions. — What the dark green currents denote. — The green vibrations in Astronomy. — The

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individualising planets. — The fifth planet of the chain, where man will earn his immortality. — The financial current. — How this will bring us the realisation of our desires. — What current we must avoid. — The current which re-establishes psychical equilibrium. — How it restores good health. — What the X rays are. — Why this remedy of cure is sometimes unsuccessful. — In what manner cancer can only be thoroughly cured. — The current of the force of life. — How this current penetrates the blood. — The orange current as an aid to physical development. — The red current of emotion. — Man's unconscious attraction of these. — The effect of the red current on the human body. — The under-currents of the red. — Which current is attracted when fear prevails in our mentality. — Why we must master our anger. — How man may draw the cosmic currents to himself and use them. — The importance of the will in this means. — The mental and physical visualisation. — The effect of contemplating the inferior colours. — Is the air alone able to revive the fatigued? — The benefits accompanying a change of surrounding. — How these are dependent on the change of colours. — The difference a change of home sometimes makes on the health. — How laziness, melancholy and neurasthenia may be cured. — What the dominant colours of our home should be. — The blue current of health. — The current of the sun. — The advantages the seaside offers in the summer. — The striking harmony of nature. — How we may arrive at the immaculate conception of our acts. — How we are led by fashion. — The bad vibrations of black clothes worn by men. — How this has had an effect on them. — What constitutes the triple medicine, which will maintain us in health. — The dependency of all things on these forces. — The discordant note sounded by man in the universal harmony. — How man's merit and talent are measured. — Our need of an apprenticeship. — The discords which everywhere meet our ears. — What alone renders man happy. — The means of attaining this perfect happiness.

CHAPTER VIII

THE COSMIC VIBRATIONS

The universal forces or cosmic currents. — The colours and the vibrations of these currents. — How man may attract them to him and employ them.

THE UNIVERSAL FORCES OR COSMIC CURRENTS

Official science recognises that our globe is not isolated in space. It is part of the Cosmos to which it finds itself bound by cosmic currents, which carry the undulations of force, known to us under the name of electricity,

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light, heat, etc. It is thus that there exists, circulating around and across the earth, considerable magnetic currents going from north to south, and which penetrate all things. These magnetic currents are for the most part invisible; they are manifested materially in the form of the aurora borealis, the light of the Zodiac, etc. Others become perceptible to our view under certain conditions, in laboratory experiments, done by means of special tubes, where there is a vacuum. The electric corpuscles there move with a very great rapidity, giving the tube a considerable luminosity, as well as beautiful velvety colours. This is what is produced in the tubes of Crookes. X rays, radium and all luminous matter are a manifestation, a proof of the cosmic forces and etheric currents of force.

The ether currents go from the north pole to the south pole in large belts of light, above and across the earth. This single force of space is drawn to the magnetic centre of the earth, it is manifested by strata in the form of vibrations, and these enter into

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communication with the different densities of matter, which they cross and set in motion.

The earth is surrounded by several layers of a very pure and invisible though luminous substance, forming the lower strata. Now when the different regions of this matter are put in motion by a single force they act as several forces.

The lower strata being of a different density, their atoms consequently vibrate at different degrees, which causes the currents composed of unequally vibrating matter, not only to have a uniform movement foremost, but they have also an interior vibration, which produces colours as numerous and varied as the different degrees of vibrations.

At the earth's surface, all the currents of ether are together and intermixed, so well that man, who is a universe in miniature draws these forces to himself, which enter by his right side and develop his aura; when they have travelled over the body, these forces come out partly by the left side, after

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having magnetised every atom of the body and of the brain by their vibrations 1).

COLOURS AND VIBRATIONS OF COSMIC CURRENTS

All matter which vibrates at different degrees must produce different colours. The colours of the five principal forces are perceived by the interior senses or mental perception.

Our physical eye, which perceives white light, needs the prism to distinguish the different colours of which this white light is composed. So our interior eye or mental perception needs a particular accommodation to perceive the different colours of the cosmic

1) See *The Human Soul* by Dr. Baraduc, in which the author tells us how these forces are measured by the Biometer. One third is exteriorised, the two other become individual vital force; these two unities constitute capital-life.

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forces. Certain people predisposed or developed have attained a state of mental perception, which permits them to see directly with their own light, the cosmic currents, whether when they cross space or when they come in contact with human body. It is due to them and also to the teachings of certain societies of adepts, that we owe the best descriptions of coloured forces. It will be remarked that they are perceptibly blended with the colours perceived by our own physical eye.

They are, commencing from the lowest degree of vibration, which is also the most elevated : yellow, blue, green, orange or red.

In each of these principal currents there are several subdivisions ; each of these is separated from the other by a difference of amplitude, and of height of vibration and in consequence by shades, the predominant colour of which distinguishes every under-current.

COSMOGONY AND THOUGHT-FORCE

Universal currents of thought.

*Degrees of vibration. — Colours
and mental states.*

The currents of ether at the earth's surface, like a mental image, present the aspect of several ribbons of coloured light whirling round in all directions and even striking against the auras of each person. To live, is to make use of these currents, to employ them consciously for our future advancement in evolution or to utilize them for inferior purposes, is to make a choice of the life we wish to live.

It is to understand that, although there exists in space, currents of simple forces, when they have struck our mind, each colour produces a corresponding degree of vibration in our mental atmosphere or aura, and thus causes an intense desire in the corresponding mental state, for then we find great currents and „thought-forces” in which

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are manifested all our different desires and ideas.

We concentrate currents of thought by the simple contemplation of the colours desired.

It is, in consequence, of great importance, that we should learn to employ currents of force ether or universal thought-force constantly or to catch them while they are passing through us. This is accomplished by the simple representation or mental image of the colour, the vibrations of which will produce the state of mind, which we desire, by afterwards fixing this image through contemplation. This prolonged concentration of the mind on the colour image until our aura vibrates in harmony with this current, which we desire to employ, will permit us to make ourselves master more easily and to appropriate to ourselves the thoughts and desires manifested in this particular current of the cosmic force.

*Attractive and repulsive colours
of the currents*

The signification of the colours and of the currents and the desires, which are manifested in every degree of vibration must be perfectly understood, for the vibrations of the vibrations of the inferior colours bring insuccess if they predominate. This is due to their repulsive or antagonistic nature; whilst the superior vibrations assure success.

The inferior vibrations demagnetise the atoms of the body, produce disease and reduce the healthy mental conceptions of our aura to an inferior state of mind; they provoke the errors of judgement and consequently ill-luck in all we undertake.

The superior vibrations, on the other hand, magnetise every atom of the body, raise the vibrations of the organs to their normal state and thus chase away the foreign and contrary vibration; they give to the mind a more elevated ideal by increasing the vibrations of the cerebral cellules. It is thus that the superior

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ideas emanate from the brain of the man, who, by conscious efforts, sets these universal or cosmic exterior forces in contact with his own interior forces, this striving of the soul or vital spark, which maintains life in us.

The current of yellow vibrations

The first and the most elevated of the currents of ether is the yellow. The current vibrating with the most rapid and subtile vibrations present the yellow colour, when it is perceived by the intimate senses: but by the representation of the yellow material colour, as a ray of golden light, and by its contemplation, we can draw this force into ourselves and conserve it there, and that in spite of it being imperceptible by the physical sense.

The yellow current in the current of ether of the universal mind is the most elevated and greatest dynamic force on this planet. In this current are manifested all the qualities

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of the mind, which we are able to assimilate to ourselves in the degree of evolution in which we are.

It is the current of intellectual wisdom, of intuition, of love and of divine harmony.

The person, whose subjective mind or whose higher ideas do not govern the objective mind or material desires, cannot put himself in harmony with this current. A very elevated ideal and higher thoughts are necessary before the vision of the current puts the person, who desires to represent it to himself, within reach of picturing to himself his immense field of action and to obtain intellectual wisdom manifested in this current. If you desire altruist love in an elevated and universal sense image a flux of golden yellow light, rising above your aura and concentrate your mind on this image until you feel the marvellous power of the vibrations of this salutary and magnetising force.

When the person, who makes use of these fluid currents, has trained his mind, until he is master of it and has absolute control, he will then be able to employ this great spiritual

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force of the golden yellow light, which will protect him from all dangers, since the elevated vibrations will turn aside the bad influences of anger and all the lower emotions.

The teaching which Jesus gives us to love our enemies, then is of an absolutely scientific character, based on the knowledge, which he had of the existence of these vibrations and their working. The low red vibration of anger cannot reach a person, who projects in all directions the highest vibration of healthy and elevated thoughts. That is why it is wise not to turn your thoughts towards sorrow, but to keep them on serene and calm subjects. By the contemplation of these ideas of calm serenity, we shall be able to concentrate in us the purest colours of the current; thus we elevate our own vibrations and urge our individual evolution by intimately binding our conscious being to the conscious universe, in which we live constantly.

*The current, the vibrations
of which are blue*

Like all the other currents, this one is subdivided into several under-currents from the deep indigo-blue to the clear pale blue of our autumnal skies ; it is this current, which acts on our mental qualities.

In the different under-currents is the inspiration, which permits us to attain the highest human knowledge : Art, literature, music, harmony, philosophy. It is in the blue current and under-currents, we must seek the realisation of the masterpieces. Before being able to utilise this great current fully and to assimilate the intuitive knowledge which is manifested there, the subjective thought of man must replace the reasoned or objective thought : it is from this spring that inspiration in art and science is drawn.

If you desire to take up music and commence to learn this art, attract special aptitudes by the contemplation of the dark indigo-

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blue currents to yourself, a colour which gives this inspiration. Inspiration for elevated music must be drawn from the blue under-currents, from the highest under-current to the palest.

Musical inspiration of a less refined nature is entirely outside the blue ; it is found, sometimes in the green, the orange or the red, and their subdivisions, depending on the feelings or intimate vibrations, which the music is destined to produce.

The greatest literary talent is found in the clear pale blue under-current. If this current of great thoughts is taken to profit, the most beautiful ideas of the philosophers, the poets, the authors of all ages penetrate us and we are then able to solve the difficult problems of life.

The greatest poets of the past have been inspired by unconsciously being absorbed in the contemplation of the blue current. By directing that interior power, which forces itself outwards, towards these vibrations, by assimilating them, they have opened their mind to all the sublime thoughts, and it is

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thus, they have been able to write these poems in unison with which vibrate the elevated souls, who alone can understand them.

Poets like Shakespeare, Milton and Emerson have drawn from the powerful blue force, the idea, the inspiration, which constitutes genius. It is true, that some illustrious authors have genius from birth, but this genius may be also acquired by the concentration of the coloured current, which flows round our world; by the assimilation of the higher ideas and an elevated and pure ideal. We bind ourselves unconsciously to the spring of all inspiration and draw from it plentifully.

To elevate our vibrations constantly

Contemplate the image which you have formed of the blue current and these vibrations produced by the contact of the two interior and interior forces will go to magnetise the cellules of the brain, making you thus

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capable of accomplishing no matter what intellectual exploit.

We may elevate our aura in a permanent manner but successive efforts are necessary, without which, after the aura has well absorbed the blue colour by contemplation, it will fall gradually back into its normal colour, nevertheless keeping a little permanent augmentation of the acquired blue. It is thus that the individual evolution may be hastened and our intellectual and moral state elevated by a constant relation with the currents having the highest vibrations.

Colour or degree of the vibrations of the interior force of life

When the subconscious is master of its inferior desires, or better, when the force of inferior life is pure, the colour of its vibrations is blue. The objective mentality being green and of an inferior degree of vibration, it must be elevated to be united

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in an harmonious manner to the subjective. The conscious and the subconscious together forming the individual, it is the aim of our evolution to permit these mentalities to be united permanently into a single consciousness and thus to acquire immortality. If the vibrations of the objective mentality are trained by the red vibrations of animal nature which exist at the bottom of each man, it is on the other hand, the permanent separation of these two mentalities, which must be avoided with the greatest possible care. The blue green vibrations indicate that the subjective spirit commences to dominate the individuality and at this point, the blue vibrations are very desirable, for they are the prodomes of the re-establishment of the health and the harmony of a person by the elevation of vibrations of his aura.

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The green current of Individualisation *Manifestation of ideas, of* *personal possession.*

The green current is the colour of individualisation: in its most elevated rays no egotism, whilst egotism is entirely in its inferior rays. Consequently all the personal desires are perceptible in this current; the desires of distinction, of renown, of riches, are manifested in the green currents.

It is also a current of pure and rational intellectualisation, when the subjective intuition is not able to act as in certain cases. A person may have a good memory for facts and nevertheless not at all possess the real wisdom of the intuitive power of the elevated mind.

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Egotism in the dark green rays.

The dark green under-current is the current of pure egotism in its lowest aspect. The green herb of a cascade is the colour of the current, in which all the desires of personal possession such as : renown, honorary distinctions, a social or political position, financial success, etc., are.

The pure and rational thoughts are in a ray of luminous green, more resplendent and of a higher degree of vibration than the preceding. Pure individualisation, in its most refined aspect is manifested in the higher vibrations of the pale green current.

The green vibrations in Astronomy *Individualising planets*

Green is the colour of individualisation, throughout the whole Universe, as well as the predominant colour of terrestrial vibrations.

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The green planet of individuality is the fourth of the chain of the planets in the Universe and it vibrates also at the fourth degree of the scale. This particular colour must be attributed to the degree of vibration, which particularises it, makes it hold the place, which is assigned to it in the „harmony of the spheres”.

All the other planets which are bright with a green light are those in which the cosmic conscience commences to make its influence felt.

On our earth, the vegetable kingdom is particularised by its green foliage, whilst man carries his cross on this fourth planet, where he must gain his immortality before passing into the blue vibrations of the fifth planet of the chain.

The planets, the vibrations of which are green are then like the fourth planet, those in which the individualisation of the conscience is formed by a similar step.

The financial current

An under-current of green

By attracting the autumnal green under-current we concentrate this force in us. If, one strongly desires money, the desire may be considerably intensified by employing the financial current; one is thus united to the great forces of nature, instead of going against them.

If you follow the general rules of metaphysics and make a definite mental image in the green current, your desire will be materialised; if you concentrate all your mind on this image, this desire will be realised more promptly than wishing to realise it, without the aid of the fluid current, for the individual mind, to arrive at the full development of its desires, needs the help of the universal mind. As the world is governed by the law of its desires and its mental realisations, so will you be able to realise the financial aid of

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which you have need. But, to put this rule into practice, certain conditions are required, the most important of which, is not to give way to the red vibrations. The lower desires of the animal plane will then be repulsed and that in a permanent manner by developing that special state of soul, which permits us always to do what is good at the right moment.

Cancer cured by green rays

The X rays are a part of this current

The use of the green current is of great advantage in the re-establishment of the psychical equilibrium by the fluid currents of thought. This force brings into the body new materials or atoms, and re-constructs them afresh when it is directed through the whole organic system, whether by appeal or by mental projections, according as one desires to employ them for one's self or to let others benefit of these advantages.

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The fortifying vibrations magnetise the atoms again, carry away the demagnetised atoms and form others in their place. The nerves are fortified and individualised by these vibrations in all the nervous maladies. They also strengthen the optic nerve in cases of feeble sight.

The rays called „X rays” are a part of the green current; they are made visible to the eye by a special instrument; they are a considerable help in the treatment of cancer. But, if they are not always successful in curing the evil, it is that they only destroy the microbes of the sore and do not reach those which circulate in the blood and infect it. But, if the whole current is directed through the entire organism by mental projections, these germs are destroyed every one and the disease will never appear again.

When suggestion is alone employed, the disease at regular periods will re-appear, although the patient who has been submitted to suggestive influence believes himself cured. It is that the effect alone will have been checked, but the cause or the germs which subsist in the blood, will re-form a new

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cancerous sore. The success of magnetic cures may then exist where the X rays have miscarried. The doctor will on that account make use of the influence of the fluidic currents.

*The orange current of the cosmic force
or universal life-force.*

The orange current is the force of life. It is the „breath of life” of the Bible, the „life” of the Sanscrit and of the Hindu philosophy. Its vibrations are in the whole universe, all things are impregnated and animated by them with a great life-force.

Respiration in man and in animals makes this force penetrate in the blood by the intermediary of the lungs, for this force forms part, so to speak of the air, which we breathe; it is also quite independent of oxygen; it is that which creates, constructs and gives forms. The chemical affinities, the attractions and repulsions of the atoms grouped together by

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the action of their vibrations, all these phenomena are produced by the life-force or orange current. It is the constructive and destructive force which maintains the physical body in good condition or causes the disaggregation of its atoms : it is, in a word, the vital essence of physical form.

The absorption of the orange force by respiration has an influence much more beneficial on a person in good health, for he is more capable of receiving and feeling this force than an ill person and a developed person will obtain more profit from this force than a person, whose state of physical development is not in such a good condition.

The orange current is the most useful to growth and rapid development of the physical forces and that much better for plants than for man and animals. Children who are not well developed and have not yet green vibrations, are cured by the abundant and constant respiration of fresh and pure air, in which they gradually absorb the orange life-force. It is

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also the best means of curing diseases, if air is forced into the lungs by special rhythmic and deep respiration.

The great red current of emotion

The red current is that which vibrates the most slowly amongst all those already mentioned. There is however still another, the vibrations of which are still lower, but its practical influence is much less noticeable on our development.

*Sores, fire, catastrophes caused by
the red vibrations and brought
about by the perverted
thoughts of man*

The vibrations of the great red current are not drawn consciously by man, and this unconscious attraction will cease as soon as we have become master of our emotions. The

red vibrations being disaggregate and of a lower nature, they prevent the elevated desires from reaching us and the mental images of an elevated ideal from being formed in our psychical being. By its repulsive force, the red current constantly repels them from us. People, whose vibrations are low, in consequence of their lack of mastery over their emotions; those, who give vent to anger, fear, passions of all sorts, unconsciously attract this repulsive force and their aura is constantly intermixed with the red colour; thus it is that their success in life becomes more and more difficult.

This red current demagnetises the cellules of the human body and causes their disaggregation; it does not move in a rhythmic flow, as the superior vibrations, so the bad microbes have every facility to penetrate the organism, the cellules of which are weakened. Thus and not otherwise, are the majority of our diseases produced. If the demagnetising repulsive force is very powerful, disaggregation is immediate and may bring on apoplexy.

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The under-currents of the red

Among the under-currents of the red is the brown-red current, the vibrations of which are set in movement and attracted by us, when fear prevails in our mentality. If the current lasts a certain length of time, we draw to ourselves the danger which we fear. Besides, a person constantly having vibrations of this colour, cannot have any success in what he undertakes, for all these passing desires to escape from it, are continually subjugated by the contrary vibrations. The deep red is the colour of the satisfaction of the senses. It is therefore necessary to master anger so as to vibrate in harmony with the currents, the vibrations of which elevate man. The red currents will never allow those who submit to them, to obtain that state of soul called „Will” which always permits us, even unconsciously to draw to ourselves the vibrations of the favourable currents 1).

1) The theory of the coloured currents is not new. Taught

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How seize these currents? We here point out one personal method and we invite the experimenters to remark the simplicity of our theory and the facility of the psychical means to be employed.

HOW MAN MAY DRAW THE COSMIC CURRENTS TO HIMSELF AND USE THEM

The cosmic currents are obtained in two different ways: 1, by appeal; 2, by visualisation. The appeal is purely mental; it is the consequence of our state of soul, and of these two means it is the more efficacious.

from the earliest days, in the order of the initiated, it has found a force in contemporary experimenting. Numerous mediums in a state of trance have *seen* the colours of the aura, and the book of Mr. Leadbeater has given some very documentary reproductions in colours of these visions. We have ourselves grounded our theory of cosmic currents, of their particular colour and their influence on experiments, which have appeared to us as conclusive.

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It draws to us, in fact, the exterior forces without our conscious intervention. Our mental state, by reason of the appeal, will then be more and more perfected, so that the attracted currents may be the best, ie. the most elevated. The necessity of the development of the will then appears clear, since the will is that state of soul or manner of being, which indicates that we are entirely master of our actions and of our thoughts and that we exercise over both an absolute control.

The visualisation is done in two different ways, one physical, the other mental

Our eye physically contemplates the colours, which are those of the cosmic currents and which nature or art offers for our gaze.

Mentally we evoke in us the coloured image of the cosmic currents and we appeal in a voluntary manner to this or that current. It is in what mental visualisation, which is an

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conscious appeal, differs from the appeal, which is an unconscious visualisation.

Physical visualisation leads to mental visualisation. In reality the contemplation of a colour, which is that of a cosmic current dynamises the thought and conduces it to wish consciously, to call the same cosmic current.

Now, if all the colours which the eye perceives are those of the inferior cosmic currents, it is certain, that our mental visualisation will be affected by them; the psychical image of these forces will resemble the physical image in reality, which we have before our eyes. To account for this fact, let us analyse what passes in the man who leaves the town and goes into the country; the pure air, it is said, gives him health. It is true, we must admit, that air is a powerful reviver, but does the change of air alone suffice to explain this almost instantaneous recuperation, which the man of sedentary occupations, a townsman fatigued with work, experiences? Yes, if the fatigue is simply the result of work; no, if the fatigue is partially due to the visualis-

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ation of the things which surround us. The change of surrounding in these cases, produces as much an effect as the change of air, but as the change of air is always accompanied by a change of place, the fact is not generally remarked, that the change of surrounding has produced an immediate effect on the physical condition greater than the pure air itself. Contentment, joy, an inexplicable satisfaction one feels, is it the air, which produces this mental amelioration or is the sight of new favourable colours the reason of this change? One can besides observe a curious fact at the time of a removal; the change of habitation is very often followed by a renewal of activity and feeling of wellbeing long unknown. On the other hand, a change of surrounding sometimes brings on a great depression. Is it then the entourage, which is the cause of this unfavourable state? No, if the people are amiable, devoted and kind; nevertheless the mental depression persists, even in the country, even in the open air, in a certain measure. Nobody has sought to explain the favourable and unfavourable change by the colour of the scenery, of the carpet, of the

furniture, of the hangings, of the new paintings the eye sees. It is, however, there that resides the secret of this inexplicable melancholy, on the one side, of this continued exuberance on the other, which we observe in certain people. It is so true that interior decorations affect us, that the change of upholstery in our home brings a beneficial or unfavourable change of health, according as the new upholstery scintillates in unison with the elevated or low forces, as one sees a new ardour in the faces of the whole family after each renewal of the interior decorations. The physical visualisation has a great influence on the mental perception, on the psychical image, and indirectly on the conscious appeal made to the cosmic forces. One may prevent disease, and often cure it by the study and choice of colours of furniture, of the upholstery, of which our home is composed, just as laziness, melancholy and even neurasthenia may be corrected by this process. We already know scientifically that certain colours act on the growth of plants and animals, and experience teaches us that red even enrages certain animals.

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Why should man escape these same influences? The dominant colours in our home will be white and gold intermixed with the blue shade of health; this trio of colours should form the basis of our favourite hues, so that when we see them we are always easily able to draw to us the cosmic vibrations, containing these shades. They will besides form an artistic harmony, and neutralise in large part the other colours, with which necessity or circumstances might have surrounded us.

What is the effect of the country scenery on man, of the colours he sees and of the air he breathes there. This effect changes with the altitudes. If, instead of remaining in a valley, we ascend a mountain we see all around us the blue sky, the current of health and the beautiful sun with its magnificent „ golden " beams, the current of wisdom, which carries in it the chief of the cosmic vibrations. Now the beams of the sun penetrate us on all sides, by respiration, we attract to ourselves the orange currents contained in the air and we find ourselves in the midst of the most favourable surroundings for

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physical as well as moral health : the body and soul profit of these advantages and benefit from them. During the great heat of summer the seaside gives us magnificent advantages, especially if we may contemplate the clear blue sky and the deep waters with the different reflections from the height of the cliffs, where the herbs possess a special verdure. All has an advantageous effect on the health in the conditions we have just described, the visualisation by the mental image is very easy and gives marvellous results. The visualisation of the cosmic currents at the seaside are the most beneficial for our mental development, for our sure success. It is an easy thing, since the eye constantly perceives these colours, and all is then impregnated with health, joy and well-being.

Nature gives us a striking example of the harmony of colours ; by the streaming yellow of the harvest, she teaches us wisdom; by the white mantle of wintry snow she presents to us the image of purity of intention, with which our entire being should be covered, and which enables us to arrive at the immaculate

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conception of our acts by the noble idea; devoid of all that is low, wicked and contrary to our well-being and to that of the people, who surround us. This pure conception is the key and occult alphabet of the Great Book of Wisdom.

If nature gives us a good example, we are indeed wrong not to follow it always. We do not read in this great book for we do not wish to learn to read in it. Fashion leads us; we are its slaves and it is thus that intelligent beings despise their intelligence, abdicate this crown of royalty, in favour of an unknown, the designer of the day's fashion. Woman to please him, wears clothes, which hinder her liberty, prevent the free action of her lungs, and closes in steel ribs the vital parts of her being; she directs all her thoughts on the mode. In mourning she covers herself with crêpe and spreads around her the vibrations of the illness, so as to show a regret, which would be better placed in her heart.

Man is drawn towards the bar, places of amusement, where he smokes, drinks and eats to excess; he spreads in the assemblies worthier than he frequents the bad vibrations

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of his black clothes. It is the mode, we all obey it; but whatever may be said as regards the physical, as well as the moral point of view, it is the man, who in respect to health, is the more effected by this state of things. The statistics, taken by us stretching over a period of six years, show without the shadow of a doubt, that the greater number of the ill are not amongst the weaker sex; in fact, about two thirds of those suffering from chronic diseases are men.

The cosmic currents, the physical exercises and the mastery of one's self, which permits only the quality and quantity of necessary aliments to be ingested, constitute the triple medicine, which alone is able to maintain us in health. Then let us learn to let the cosmic forces do their work of good in us, as they do it in the whole of nature. A blade of grass cannot grow without their help nor be adorned without their intervention; with the marvellous colours, which no artist can reproduce. Without the help of these forces, which are the emanation of a single force, a centre from whence all things emanate, nothing can exist. By counteracting this marvellous harmony of

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the world and of the universe, man places himself out of tune with the marvellous whole and suffers through it. He is the discordant instrument, against which the sensitive ears revolts, he sounds a false note in this magnificent concert of cosmic forces, a note which sets on edge the teeth of the player himself.

To tune a violin with a piano demands a certain cleverness. In an orchestra, to get all the instruments in the same pitch, requires of each musician a certain effort. In a concert each musician must, in playing his part, join and subordinate it to the whole. The ability, which he displays in this work of harmony, gives the measure of his merit and of his talent.

The art of tuning the human mentality to the harmonious concert of the Cosmos is at least as difficult as the art of tuning a violin. „To do one's share" in the great human concert, is at least as difficult as to do it in a musical or vocal concert. But while the musician, to make himself master of his art, does not hesitate to serve a long

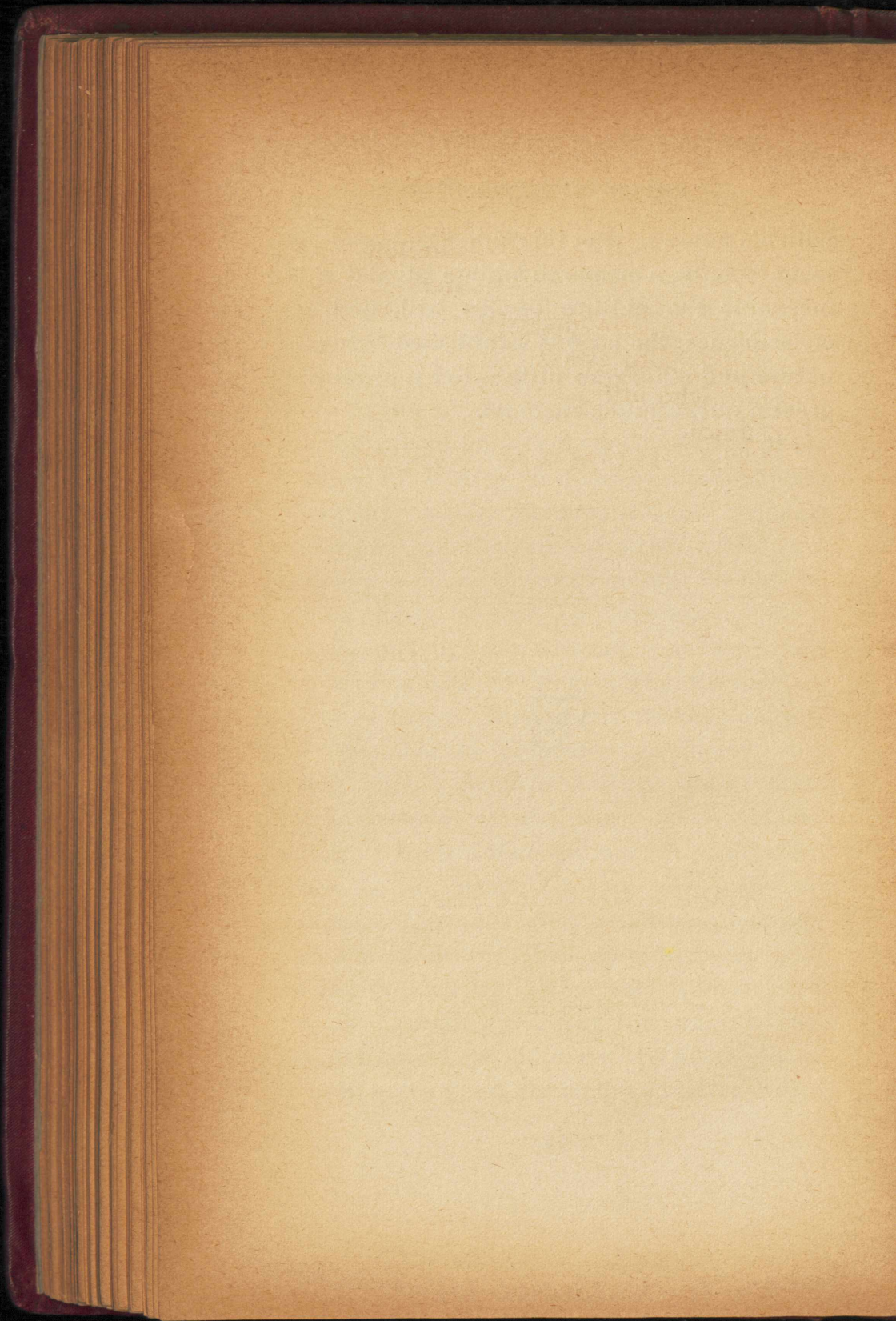
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apprenticeship, how many amongst us have served a methodical apprenticeship permitting us to realise the harmony necessary in the orchestra of humanity. This lack of apprenticeship in the majority of our cases is betrayed by the multiple discords, which can be everywhere remarked: discord in the household, leading to divorce, discord in the workshop, causing strikes, discord amongst the people and their governments, which produces revolutions, discord amongst the nations which brings on war. But divorces, strikes, revolutions, or wars are not remedies to this deplorable state of things. The disharmony between beings, indistinctly makes unhappy all those that the great law of universal solidarity binds. Submitted to the same cosmic laws, crossed by the same currents, we undergo their influence and if individual discords are produced, we all suffer in common. Harmony alone renders man happy as far as concerns the individual as well as the collectivity. Now this harmony he can only create by urging towards the best his individual development, by harmonising himself in the good, the right and the beautiful

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with his fellows. But this individual development is only a means to obtain it and this means is the culture of his will, and, in consequence, the accord established between nature and man, who utilises to his profit the great natural fluidic currents.





CHAPTER IX

THE HUMAN FLUID

What makes the earth revolve according to Mr. Turpin's theory. — In what forms the solar energy is projected on the earth. — The invisible rays which reach us. — The tremendous manifestations of this energy. — Why these electric currents can pass through our organism without harming us. — The transformation of the cosmic currents in our body. — How the mechanism of the mind is made possible. — How the idea is formed, — The three forms the cosmic force assume in the human body. — The explanation of the phenomenon of the mental and physical recuperation by the re-iterated aspiration. — Dr. Baraduc's formula to show the different states of being of the psychical form. — Man as the accumulator of cosmic forces. — The different parts to where the central forces descend. — The assimilation of the cosmic currents to the psychical stomach. — Where the accumulated fluid escapes. — Count de Tromelin's theory. — Where the vital fluid will present particular modalities and different properties. — The human body as a battery. — The modified exteriorised cosmic current. — How the vital fluid is exteriorised. — On what

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the principle of wireless telephony rests. — In what manner the muscular development determines the current of vital fluid. — How the mind brings calm to the body. — The influence man exercises over his fellows. — Where the explanation of telepathy is to be found. — How we may all will communicate our thoughts telepathically. — What state of being is necessary for this. — The explanation of identical ideas conceived by strangers. — The recording of the exteriorisation of the human fluid on a sensitive plate. — The author's employment of telepathy since 1902. — The positive results. — A first case of transatlantic telepathy between the United States and Paris. — The message which was depatched. — The unconscious one which was received back. — How both these messages were recognised as correct. — Further messages since transmitted all over the world. — The verification of the volitive projections of teleradiopathy. — The photographic proofs. — Photograph No. 1 showing the double manifestation of appeal and projection. — How the Thought-Force appears, escaping. — The phenomena manifested in the photograph of the author. — The interest these manifestations present. — The new field for imagination these open out. — The wholesome effect of these telepathic projections. — The therapeutic value of the cosmic forces. — The photographs taken to substantiate the theory. — The proofs photography gives with regard to appeal and projection. — What the phenomena mean in photograph No. 6. — Interesting points to notice in all the photographs. — The doubts that will be dissipated. — The material proofs that may be collected.



CHAPTER IX

THE HUMAN FLUID

The condensed cosmic forces are the motive force of the organism

Man in his rôle as accumulator of these forces.

The ingenious hypothesis of Mr. Turpin, inventor of melinite, and author of a work, which he entitled the *Formation of the worlds* is doubtlessly known. For Mr. Turpin, it is the solar energy which, projected on the earth in the form of a wave (light, heat, electricity) makes the earth revolve and produces the terr-

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estrial magnetic current 1). The existence of this current of forces, which we understand but little, or to be more exact, which we only know in the form of luminous, electric, calorific waves, etc. cannot be denied. Everybody has personally undergone the influence of solar radiations; at least in the form light, the easiest to remark. But we must say, that we only perceive a part of the radiations, which reach us. Everybody knows that our eyes can only perceive a certain portion

1) „ The force of attraction (solar) is purely magnetic : it is derived from the energy received from the sun (radiant matter) and varies with it. It is to this constant reception of energy, that the terrestrial magnetic current is due. Under the influence of a constant electric current, circulating from west to east and which comes to us from the sun in the form of light, heat, etc., phenomena of induction are produced, well-known and similar to those obtained by an electric current circulating around a bar of soft iron. The sun then acts like a generating apparatus, or rather, like an immense pyro-electric battery, and the earth, a large receiver. According to the position of the sun on the horizon, the magnetic attraction is more or less strong and the needle of the compass undergoes constant variations in the course of the day, independent of the slow declination, which is produced from east to west and vice-versa, by the north, in a very long period of time.

The magneto-electric relations between the earth and the sun leave no room to doubt, and the earth is a true solenoid, *but*

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of the light radiations, a portion below and above which there exists other rays invisible to human eyes. From that it would not be rash to assert that these radiations, which carry what we have called light, heat, electricity, etc., etc., equally transport energy under a form, of which we are ignorant, and which new instruments permit to be seized and revealed in their passage. Besides, whatever it is, the radiating energy, even simply considered under the forms we know, produces in the words of a man of the scientific worth of Mr. Turpin, the rotation of the enormous terrestrial mass, whilst under the influence of the same radiations, the plants grow, life develops, the lightning flashes, and produces in a word the most gigantic manifestations. Would man alone be insensible to these cosmic forces? It would be puerile to believe

which turns under the influence of the received energy and not by itself as is believed and stated in physics. It is thus that the planets are only large magnets under the influence of the solar current. It is by a phenomenon of analogous induction that the stars are attracted, whilst also repelled by the radiation and the arrival of light, of heat, and of electricity." Turpin: *The formation of the worlds.*

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it, and it seems shown that the great fluidic currents pass through man. Do not let us forget besides, that these currents, in spite of their prodigious force and redoubtable strength, can pass through the human organism without danger to it. The experiments of M. d'Arsonval have established that the same electric currents, which may strike a man dead, can pass through him without inconvenience. All is only a question of „frequency”. The cosmic currents have, we must believe, the form and degree of frequency, which permits them to pass through our organism without harming it in any way.

But how are these currents going to act in us ?

The question which now presents itself to the mind is this: Do the cosmic forces, attracted by man, simply pass through the human body, to return again to their origin, or do these forces make a halt in the organism? And in case of an affirmative, what forms do they assume and what are their functions?

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THE CONDENSED COSMIC FORCES ARE THE MOTIVE FORCE OF THE ORGANISM

By reason of its abstract side, there necessarily exists a great divergence of opinion on this subject. Nevertheless, the problem seems tending to become solved. There have been in fact experiments without number in these last few years, and we believe we get very near the truth in saying that the cosmic forces being condensed in the human organism, undergo a transformation and there become a sort of liquid fluid. This fluid constitutes the motive force, which permits us to act. It is in decondensing that it makes the admirable mechanism of the mind possible, and by its contact, at the moment of its exteriorisation with the exterior forces (in the movement unbroken by attraction, by condensation, and by subsequent exterior-

isation) it gives birth to that other mystery ; *the formation of the idea.*

The cosmic forces attracted and condensed, do not therefore remain condensed in the organism. Very serious experiments, recorded in his important work : *The Human Soul*, 1) have been made by Dr. Baraduc, whom a premature death has carried away from science at the very moment, when he was the most useful to it. This learned author and experimentalist has shown us with the aid of his biometer that the absorbed cosmic forces may be represented by „ the figure three”. The use of these forces, as far as the means at our disposal, allow us to state it, is portioned as follows :

1. A part passes through the body, brings it regenerating elements, gives it motive force and by exteriorising itself, borrows from the body certain elements and forms the specific sympathetic or antipathetic radiation, which we all know ;

2. A part is transformed into more subtle

1) *The Human Soul, its movements, its lights*, by Dr. H. Baraduc.

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substance, interior power, forcing itself outwards or current of thought in formation, is carried towards the brain, where it comes in contact with the currents of exterior forces and there causes the flashing of the idea, this signal celestial spark of the degree of intelligence of individuals and of races. The idea, this source of progress, which has permitted the human race to attain its intellectual superiority is therefore the product of the single force, it becomes more abundant by the attraction or the choice of the elevated under-currents of this force ;

3. A part remains in reserve, accumulated in condensed form (known under the name of vital fluid) a reserve necessary to the good working of the human body, since it permits the intense or supernormal effort of the organism, and of the mind. Ponderation in our manner of thinking, in our manner of acting, etc., is then indispensable, if we desire at all times to have at our disposal a large reserve of vital fluid, the necessity of calm clearly appears also as an important factor to our success and to our health in general.

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This reserve of forces explains the curious phenomenon of the mental and physical recuperation by re-iterated aspiration, accompanied by a special mental state, an aspiration, which may be made still more effective, when one understands the so simple mechanism of attraction of cosmic forces.

Dr. Baraduc has given some exact formulæ 1), formulæ which point out the different states or manner of being of the psychical being. They are states of appeal, conscious or unconscious aspirations which determine the mental state as well as the weakness of

1) The whole of the observations, which at present amount to more than a thousand, says Dr. Baraduc (*The Human Soul*), has shown me a first law; half of the fluidic right body attracts the cosmic life, whilst half of the left body repels; the proportion is 3 to 1. There remains then two unities of vital force in us, since three enter and one is exteriorised.

« It is the reserve which constitutes capital life, the sum of vital force in us, our fluidic double.

« This fluidic body after my experience, based on its possibility of exteriorisation at the said period of magnetic relations, has presented me with four vital centres or animistic powers, cerebral, cardio-pulmonary, gastric, genital *arches*, which I have been able to exteriorise and pour from one subject *into another subject*.

« These four secondary vitalities must function in unison in their hierarchic order without deficit, not in

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the organism, weaknesses more generally known under the name of diseases. Man is therefore an accumulator of cosmic forces and the condensation of these forces in man constitutes the vital fluid, from which he draws his energy and which permits the continuation of his terrestrial existence. One sees the whole utility, which people, interested in the problem of longevity might draw from this marvellous arrangement.

In his work, *Le Fluide Humain*, M. le Comte de Tromelin shows us this accumulator in the form of simple fluid escaping from the thor-

equilibrium, nor reciprocal invasion, by way of furnishing the note of *harmonic* ensemble of the vital concert expressed by the biometrical formula—attraction right, repulsion left—a formula recorded at a distance from the human body, where the living orchestra playing in harmony stands.

« The vital cosmic force entering in us, *there condenses, specialises, tonalises itself* next, giving vital impulsion, that is, *intelligence and the movement of the chemical concretion to this colony of cellules, to this hierarchy of consciences*, following the expression of Maine de Biran, all under the formative and directative eye of the divine mind.

« The relation between the penetration of the vital force of the *Od* in us and the exteriorisation of our psychobio force furnishes the notion of movement of normal or abnormal life which passes into our body, of the state of health or of the disease of our vital soul.

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ax. This opinion is as well, based on a very serious experiment; one can understand it by reading his work 1) The central force, which is spoken of in Chapter X of this book, and which constitutes the cause of individual thought, must then find its origin in the thor-ax. A part of force, when it is set in motion, descends towards the solar plexus, whilst another is carried to the brain, where it calls and comes in contact with the exterior forces;

« The human physico-psychic soul may be interpreted in the seven capital manipulations of its fluidic respiration, of its communion with the invisible : *the Soul of the World*.

« 1. In its *states* by these three formulae :

Right hand attracts : Left hand attracts. *Att./Att.* (1).
 Right hand O : Left hand O..... o/o (2).
 Right hand repels : Left hand repels rep./rep. (3).

« 2. In its *complete intimate movements* :

Right hand : Left hand.
 Att./Rep..... att./rep. (4).
 Rep./Att..... rep./att. (5).

« 3. In its arrested, incomplete, unequal movements :

$$\left. \begin{array}{l} \text{Att./O.} \\ \text{O./Att.} \end{array} \right\} \text{Att./O} + \text{O/Rep} = \text{Att/Rep. (6).}$$

1) *Le Fluide Humain, ses Lois et ses Propriétés*, by G. de Tromelin.

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this movement of decondensation is commanded by the will or state of soul and determines the worth of the man by making him master of his enterprises, of his bearing and of the manner of his whole exterior being.

The experiences of Dr. Baraduc and M. de Tromelin, and the results obtained with the two instruments of their invention, the biometer and the gyrometer, may be interpreted as follows :

One can compare the cosmic current, to an aliment with which man nourishes himself. The cosmic current called or

$$\left. \begin{array}{l} \text{Rep./O} \\ \text{O/Rep,} \end{array} \right\} \text{Rep./O} + \text{O/Att} = \text{Rep/Att. (7).}$$

« Three similipolar movements or states of soul, two complete movements in two unequal movements, seven animistic manifestations in nine principal formulæ admitting of eight other secondary formulæ : the total confirms the figure 17 previously mentioned. (See, *La Force Vitale*.)

« It is necessary to retain a spiritual soul and seven animistic movements, seven spiratory types.

« Manner. The biometric formula presents a manner, which is the very same as our intimate movements of which it produces the amplitude, the slowness, the rapidity, the fixity or the

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visualised, penetrates the brain, that it may be assimilated to a psychical stomach, in which the current undergoes its digestion. Then comes the assimilation, that is, the transfer of the vibration idea into the large reservoir of the acquired experience, that is to say, the memory, the source of our reason.

The thorax, after the experiments of M. de Tromelin would be the point from whence escapes the accumulated fluid most abundantly. One can well conceive, that the heart, by its rhythmical beats, constantly sends to the

oscillation in the displacement of the needle, whatever be the observed figures.

« This manner is remarked in the states of double neurasthenic attraction, of double expansive repulsion, in the complete movements of attraction and of repulsion or in the arrested movements of nervous affection.

« In us at the normal state, the vital soul reveals its equality and its good vitality, by the equilibrium between the right attraction and the left repulsion.

« This type of formula *Att.*⁵ = *Rep.*⁵ is that of the body in equilibrium in its material, moral manifestations and in the hierarchy of its animistic power. (Dr. Baraduc: *The Human Soul*.)

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brain the fluid of appeal, thus attracting and conserving life in the organism. Therefore, the region of the heart is the seat of an incessant activity, which is changed by an expansion of fluidic power.

Further this force is extended in the whole body. For Dr. Baraduc it is the hands, which permit the exteriorised fluidic movement to be accounted for. But, as well written by M. de Tromelin, the animal fluid must be a force, which is bound to the most intimate phenomena of life, and M. de Tromelin considers, that according to the phenomena in which the fluid participates by associating itself, or the regions where these phenomena take place, the vital fluid will present particular modalities and different properties. The same as light is decomposed into chemical, calorific, luminous rays, which are differently refracted in the prism, so will the vital fluid be diversified in its modalities and present us, although single, with different forms and appearances.

Our personal experiments have led us to a hypothesis, which, without modifyng the

admitted theories in anything, facilitates the comprehension of the total of the known phenomena. As we have said, everybody admits the existence of cosmic radiations and notably those which come to us from the sun, certain radiations of which have been perceived by our senses or by our instruments whilst others, in large numbers, still remain unknown to us (save to discover them one by one, as has been recently done with the X rays and radium). One cannot deny that these radiations pass through our organism. It is necessary to suppose that the passage of these radiations across our organism cannot be effected without producing a result. But, on the other side, one may consider our body as a battery, using the word in its usual sense; thermic battery or chemical battery, the human battery exists. It is fed by the radiations accumulated in the nourishment, which they themselves are the product of the cosmic radiations. The human battery produces electricity and also other fluids not yet catalogued or denominated. The conjunction between the cosmic current and our individual

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current 1) must give a current, if not new, at least participating in the qualities of one or the other. For if the cosmic current indubitably influences us, we indisputably influence the cosmic current. We call or repel it as two electricities attract or repel each other according to whether they are of the same or of an opposing class. Once called in us with more or less force, the cosmic current, mixed with our individual current is more or less charged with our radiations and if we have succeeded in impressing our personal radiations with a particular force, one may, one must suppose, that this force will act: 1. by modifying the portion of the cosmic current, which remains in us; 2. by modifying the portion of the cosmic current, which is going to escape from us, to be exteriorised and to recommence its course across space.

This vital fluid is exteriorised in the form of waves, and in the form of a continuous curr-

1) Our individual current is no other than the cosmic current adapted and accumulated in us. There is unity of origin and single force.

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ent. In its work of exteriorisation, this fluid is apparently submitted to the same laws as electricity, for this latter manifests itself in the form of continuous currents, along the conductive wire and in the form of waves, a kind of evaporation, which we have agreed to call magnetism. Now the longer the diameter of the conducting wires is, the stronger is the current of electricity, the more powerful are the irradiations. It is, also on these waves or magnetic irradiations that the principle of wireless telephony rests. The muscular development of man must then play a rôle in the determining of the current of vital fluid, which escapes from the organism, like the diameter of electric wire determines the electric current, which crosses it. Positive or negative magnetism, which is spoken of in the Mesmerist theories could well only be a stronger current escaping from the right hand, less strong from the left or *vice-versa*, according as the right or the left arm is the more developed. It is to be hoped that shortly we shall possess some perfected instruments permitting this problem to be solved in a definite manner. In respect, to

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this, we must say that while employing the instrument of M. le Comte de Tromelin, described in his book, *Le Fluide Humain*, one can make an interesting demonstration in this regard.

The mind, the mechanism of which we have studied in a preceding chapter or rather the exterior force, which is the first manifestation of the thought, must then be the way by which the conceived idea at the moment of the contact of the two forces, penetrates towards this single vital fluid and there causes an augmentation of activity, brings calm, according as the idea is formed by the contact with one or the other of the cosmic under-currents, indicated by their respective colour.

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MAN IN HIS ROLE AS ACCUMULATOR OF THE COSMIC FORCES

And here we must mention the influence which man exercises over his fellow. The interior excitation, as we have all been able to witness on many an occasion, is calmed more quickly by the influence of gentle words and reason rightly offered by a friend than if man is left to his own efforts. In this former case the excited man is again put in tune with the calm and ponderated foreign mind and may once more take up his independence. The man, who by a methodical training has obtained the mastery of himself, has not need of foreign help, he is always calm, for he has learnt to put his state of soul or his mind in harmony with the cosmic currents corresponding to this state.

It is in this mode of action of the interior

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and exterior forces which are in sum only a single force, that is found the explanation of the phenomenon of telepathy. If it is possible to draw to ourselves and hold this or that cosmic current, and if this same current has been able to be attracted and impregnated by the mind and by the personal character of another human being, it follows that two or more persons agreeing to communicate between themselves telepathically, this communication will take place : 1. by visualising a predetermined cosmic current ; 2. by putting their mind in the same pitch and in harmony with the current. The telepathic message will then be transported along this cosmic current to its destination and be received by the person who awaits it. As these currents exist and touch everywhere, several people may therefore thus communicate between themselves and a single person will also be able to hold intercourse with thousands of his fellows by the same process. He will thus be able to give of his psychic life, without losing any of his own force.

The man who desires to communicate telepathically with his fellows must first of all

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force himself into a state of always being able to attract to himself the superior currents of wisdom and health. He can thus make use of these currents as he would employ other means of locomotion and to send to a chosen destination the conceived idea. In the exchange of ideas by the cosmic currents, we also find the explanation of the phenomenon of identical ideas conceived by strangers, who are separated by a distance of hundreds of miles; it is the unconscious telepathy by the interception of cosmic currents, impregnated by this „vibration-idea”. This, as is seen, may be intercepted by the whole brain vibrating in harmony without that hindering the reception of the message by the person to whom it has been specially destined. This new theory may therefore explain many of those things, which have remained mysterious up to the present; it will permit a number of phenomena, till now inexplicable be consciously reproduced.

The exteriorisation of the interior forces has been studied by the learned Colonel de Rochas, and the ideas uttered by him on these phenomena and the subsequent demonstrat-

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ions, which he has made, have remained celebrated in the annals of psychology; they have taken the world by surprise and have left on contemporary psychologists a very deep impression.

Dr. Baraduc, following these researches in a little different order, has also been able to show physically the exteriorisation of the human fluid by the biometer and to record it on a sensitive plate. He has published numerous photographs besides text in „The Human Soul”, a work which will be read with profit. The explanation of the phenomenon of telepathy given above, may then be considered as perfectly rational. There is another reason which militates in favour of the acceptance of this idea, it is the fact that this mode of transport of thought has been employed since the year 1902 by the author himself. By this system or method, immediate results have been obtained every time that the telepathic correspondents succeeded in putting themselves in harmony with telepathy. We can then say that if the phenomenon is not explained to the entire satisfaction of official science, the method itself pos-

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sesses at least the advantage of being practical since it gives positive results every time that the necessary elements to success exist between the persons attempting the experiment. Many of the theories have been and are admitted, although not materially demonstrated; some scientific truth, believed to be built on an immoveable foundation, falls to-morrow before some new evidence. The explanation of the phenomenon „ telepathy ” such as we have given it, must be seriously received, for the results obtained justify the attention of the most enlightened experimentalist.

Let us now cite some cases of telepathy; some will be particularly interesting by reason of the distance, which separates the two parties; others by the very interesting manifestations, which were produced during the common effort. A first case of Transatlantic telepathy prepared two months in advance on account of the length of the correspondence dates back to the year 1903 and took place between M. Charles Lancelin, of Paris, a well-known author in France and psychic experimentalist, who will only accept

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as conclusive the demonstrations rigorously scientific, and the author of this book. The hour chosen was 10 o'clock in the evening, New-York time, the telepathic message was despatched from the town of Rochester at an hour corresponding to 3 o'clock a.m. at Paris; M. Lancelin was in the country.

In order to make the experiment as difficult as possible, several messages of a different nature were despatched; only one was received. It consisted of this simple order: „Take a pencil”. M. Lancelin in fact took a pencil and started to correct the last few pages of his work, *L'Histoire Mythique de Shatan*. Now a fact worthy of remark was, that this writer always corrects his proofs by pen. On the other hand, the despatcher of the message, the author of the present study, does not pretend to possess in anyway what is called the gift of second sight; nevertheless, he was able to describe, 1. the position occupied by M. Lancelin during the séance of telepathy, 2. his state of very pronounced paleness, and 3. to point out a pain in the arm with which M. Lancelin was suffering at that moment. All these were recognised as exact

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by M. Lancelin. The conclusion to draw from this Transatlantic experiment, the first of its kind, which is personal to us, is that the thinking of the two experimentalists was in the same pitch. Both mutually despatched messages to each other. The first, an unconscious message, indicating the inclined position, the paleness of the face and the pain felt; the second ordering a pencil to be taken, a conscious and desired message. Since that time a large number of telepathic messages have been despatched across the ocean, to France, to Germany and other European countries: others have been sent to South America, to the East Indies, in fact to all parts of the globe, and that with great success in some cases, mediocre success in others and without any perceptible success in the remainder. All these messages had as aim, the transmission of health by way of telepathy. In order to point out the proposed aim these messages across space have received the name of „teleradiopathy”. These teleradiopathic messages have been projected in thousands four times a day at well determined hours, at the hours favourable by reason of

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the greater activity of the cosmic currents. The chosen hours have been recognised to be the best for the expedition of these messages by Dr. Baraduc himself, who has been able to verify the favourable moment by means of his biometer and to judge of the effects by submitting himself and by submitting certain of his patients to this form of treatment. In order to make the receptivity easier for the numerous people, who seek to obtain health by these teleradiopathic messages, the photograph of two eyes, this being saturated with human and polarised fluid, is given to the ill person, who places this image in front of him during the indicated hours, permitting him to come into closer contact with the cosmic under-currents of health, set in motion at the indicated times by a state of appeal and of projection provoked by the volition of the operator.

It was obviously interesting to know if the volitive projections were real, if the enunciated theory was correct, if in a word, one could by some instrument or other show their existence. Here is what was done as verification by Doctor Baraduc himself. Sceptical

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as all savants, in spite of a first proof, he desired to account for, before admitting the possibilities so surprising, what we had just exposed to him; he wished to see for himself. We very willingly submitted to his desires and a mental examination of the author was first of all made, of which he communicated the results by writing, accompanied by a schema, which shows this mental state 1). We were submitted to a second photographic proof. The results have been conclusive enough, we believe for us to undertake to reproduce these plates in order to show that the volitive effort and the appeal to the cosmic forces set these forces in motion, and that the sensitive plate of a photographic apparatus may record then. We have had the extreme pleasure of seeing our theory accepted by Dr. Baraduc.

Let us first of all study photograph no. 1. This portrait of the author represents the

1) This state is described in a report published in the course of an official enquiry into Teleradiopathy or Method Mann, signed by Drs. Moutin, Paul Dujardin de Regla and S. Fugairon, of the Faculté de Médecine de Paris.

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double manifestation of *appeal* and of *projection*. The cosmic forces, by a powerful appeal spread all around, penetrate and replace the reserve of fluid employed by a super-normal effort of thought-force, which is exteriorised in the form of very fine volutes, similar to threads escaping from the brain to its left antero-superior part. This photograph was taken at 10 a.m., the hour of telepathic projections, in which participate in large majority the numerous ill people, who follow the teleradiopathic treatment employed at Institute Mann by right of its demonstration.

This photograph was taken by M. Lavenue in the study of the author without special preparation and with the simple aim to obtain an ordinary photograph. Three other photographs of three other different persons were also taken in the same study at the same hour, by the same photographer. The plates of these three have registered no phenomena at all, the portraits were perfectly clear, whilst the plate Mann was covered by a transparent veil. M. Lavenue, desirous of obtaining a good photograph came again with his apparatus

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some days later in the afternoon. As control in the case these phenomena should be produced, several photographs were taken of different people, and as at the first time, the plated used for the other people did not bear any marks of phenomena; that used for the portrait Mann, on the other hand, showed something like a flash of horizontal light (appeal) and a sort of irradiation on the same side running parallel towards the exterior, (projection, see figure no. 2.)

As can be seen, the photographed forces are double, the one of appeal coming from the exterior towards the head, the other of exteriorisation or of projection. If these photographs do not suffice to establish scientifically the theories on telepathy enunciated in this volume and do not really constitute the photograph of the thought force, they nevertheless present sufficient interest to push forward investigations into this field so new. Now, the diseased, who submit to these projections of thought, feel during the hours of telepathic projection very marked effects, and to such a point that some are immediately relieved of their often atrocious sufferings,

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whilst others are completely cured after a first séance. Those, on the other hand, who do not succeed in putting their mind in tune with the blue under-current of health, feel no effect from these projections.

The photograph recording special manifestations during the hours of telepathic projection, drawn from the numerous significant facts registered by the persons, who follow this treatment, would seem to prove, if not in a peremptory manner the reality of telepathy and its therapeutic value, at least the likelihood of our theory of the action of the cosmic forces on man. The experiences of telepathy we make daily in thousands; any one is at liberty to undergo a similar experiment in order to establish if really our theory is exact.

The exteriorisation of the psychic personality is possible, as well; it must borrow the same vehicle to manifest itself, that is to say, the cosmic currents; now as several persons, living in different countries have been able to perceive these flashes of teleradiopathy at the same time and to receive the benefits and the

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favourable effects of the good thought, projected at distances of hundreds of miles, teleradiopathy should be considered as a reality, even though the theory on which the author has based it, would not yet be scientifically recognised as exact.

Other photographs were taken successively at irregular intervals in the form of snapshots, to see if the manifestations would be repeated. Plate No. 3. is an example. This photograph and also that of plate No. 4. were taken unknown to the author during his hours of work and study. Photograph No. 3. represents a mental bulb, it is placed directly over the head in a state of rest, whilst all around and especially on the left forearm is a manifestation of exteriorised force in its ascendant movement.

In figure no. 4 the mental bulb illumines the forehead, whilst bands of light or cosmic currents appear joining the body to the forces of space.

In figure no. 5 it is a moment of intense reflection; the mental bulb persists and the

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stripes of luminous force are more illumined and numerous.

As a control, we have two other instantaneous photographs, which we judge useless to reproduce.

These two snapshots were taken at the moment of starting work. At this moment some one knocks at the door and enters; and during the conversation, a slight noise is heard; it is the click of a camera, a photograph had been taken. The operation is renewed at the very moment the person is going out. These two snapshots have not recorded any psychic manifestations at all. The psychic forces are therefore only manifested when thought is changed into an active force by the effort of exteriorisation or of appeal.

No. 6 is a photograph, the second of a series of three, taken April 19th. 1910 at 8.40 p.m. The length of exposure was eight minutes, the room entirely dark, not a ray of light could penetrate there. The armchair in which the author of this work was seated, was itself covered by a dull black cloth. This photograph presents phenomena of

phosphorescence, which is not usually obtained, and which have not been obtained in the other two photographs, one of which preceded and the other immediately followed no. 6. No trace of phosphorescence in these two. No. 6, on the other hand, shows a very accentuated phosphorescence, especially in the region of the thorax; it is due to the direct radiations of the reserve of the human fluid accumulated in this place. According to the theory of M. le comte de Tromelin already cited, which is also ours, the thorax is the centre of human life, from whence emanates the different magnetic and other manifestations 1). At the moment of this pose the sitter commenced a mental work analogous to that of a séance of telepathy and it is thus that the effervescent force was set in motion and seized by the operator. The face, fairly sharp at the upper part of the plate, appears to project phosphorescent waves, which are directed to the right and to the left, in the form of undulations or vibrations, which illumine certain parts of the dark

1) See pages 149, 151.



Fig 1.

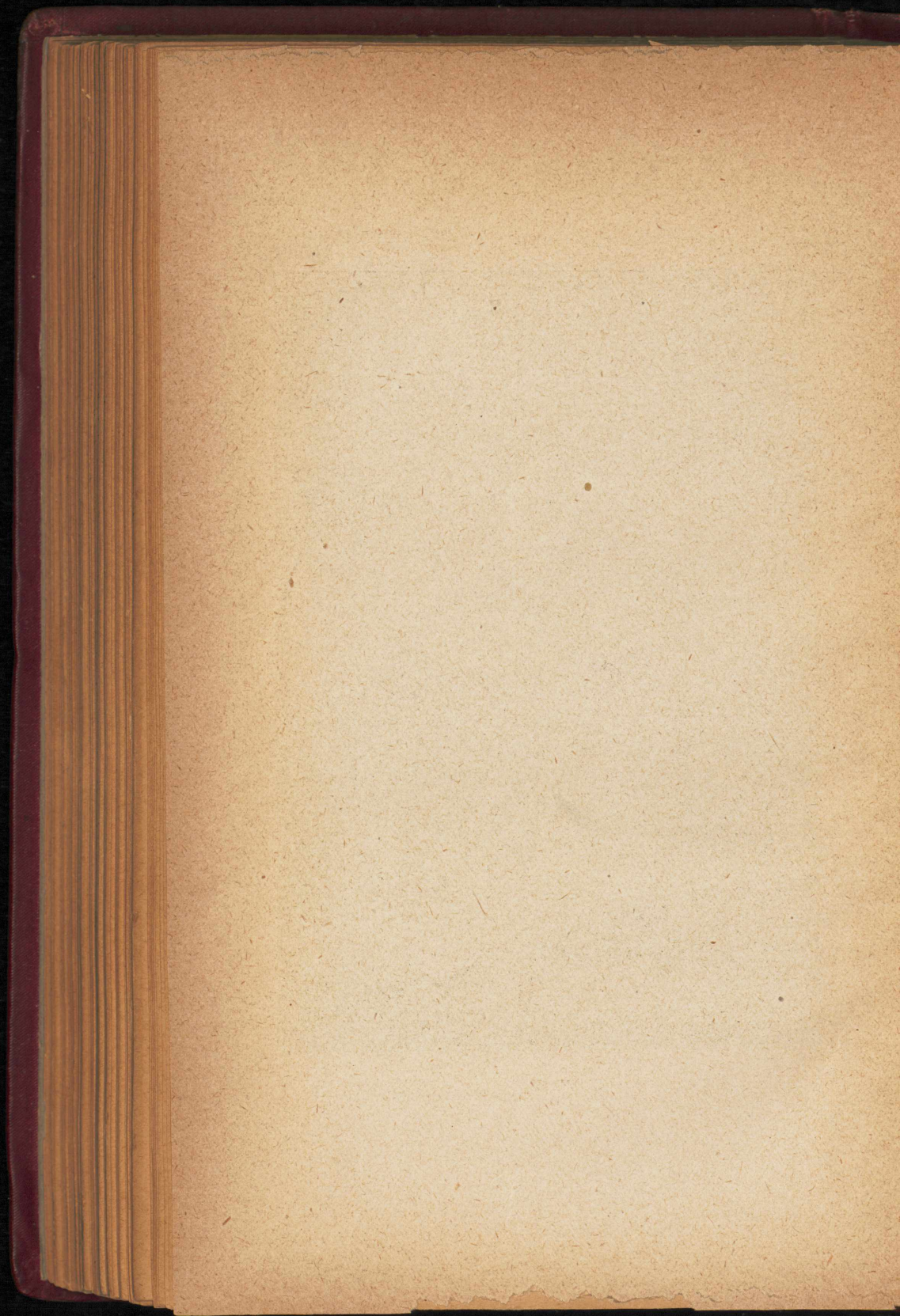




Fig. 2.

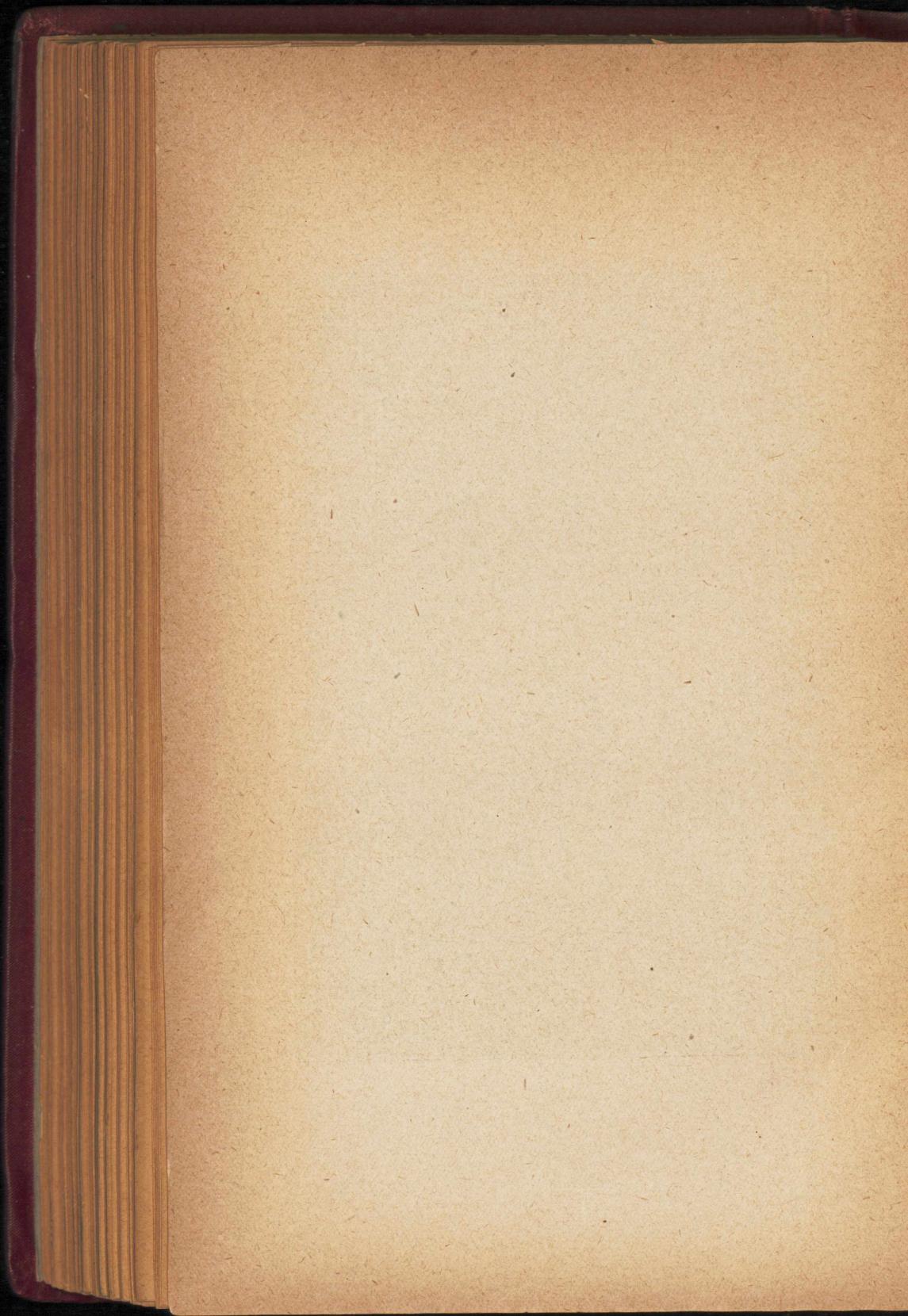
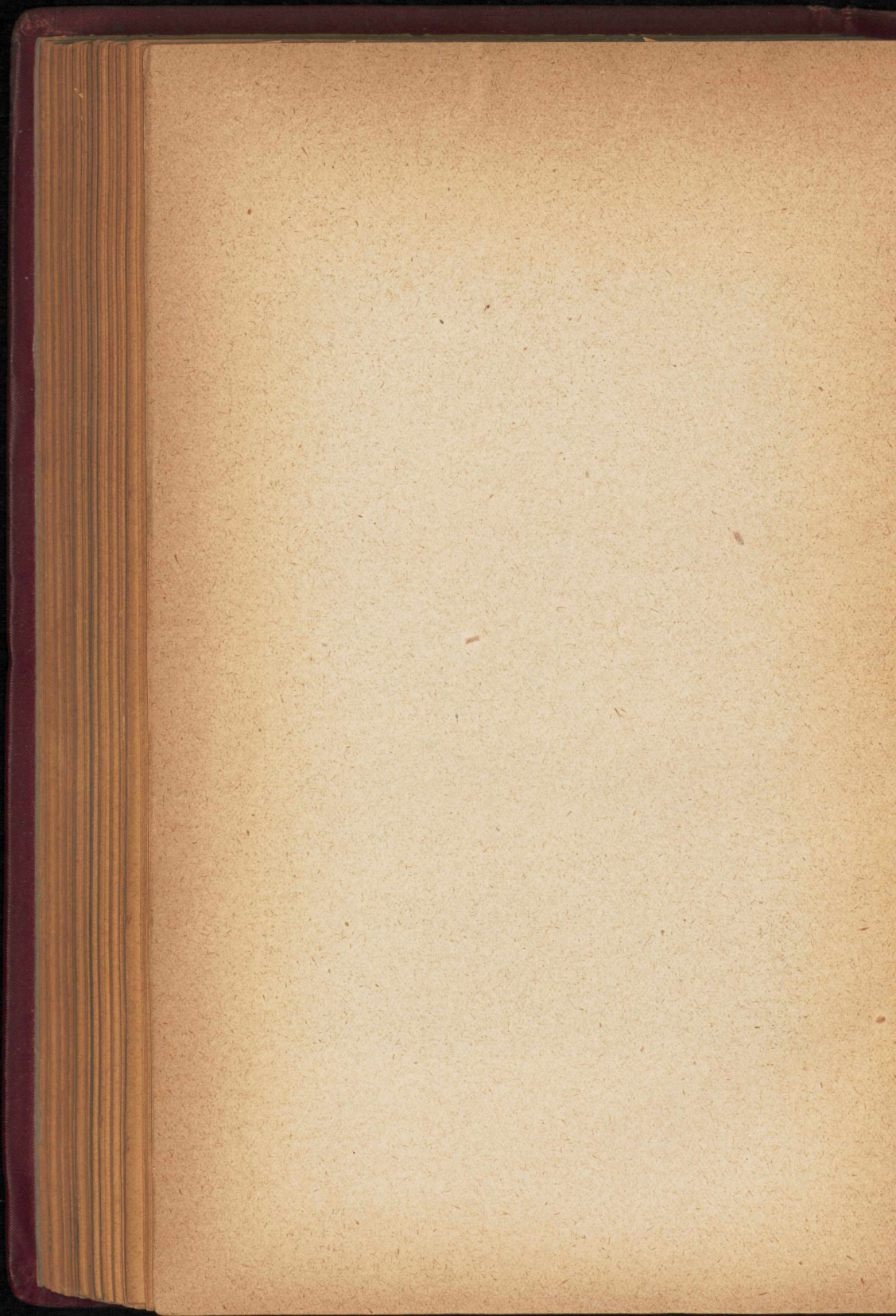
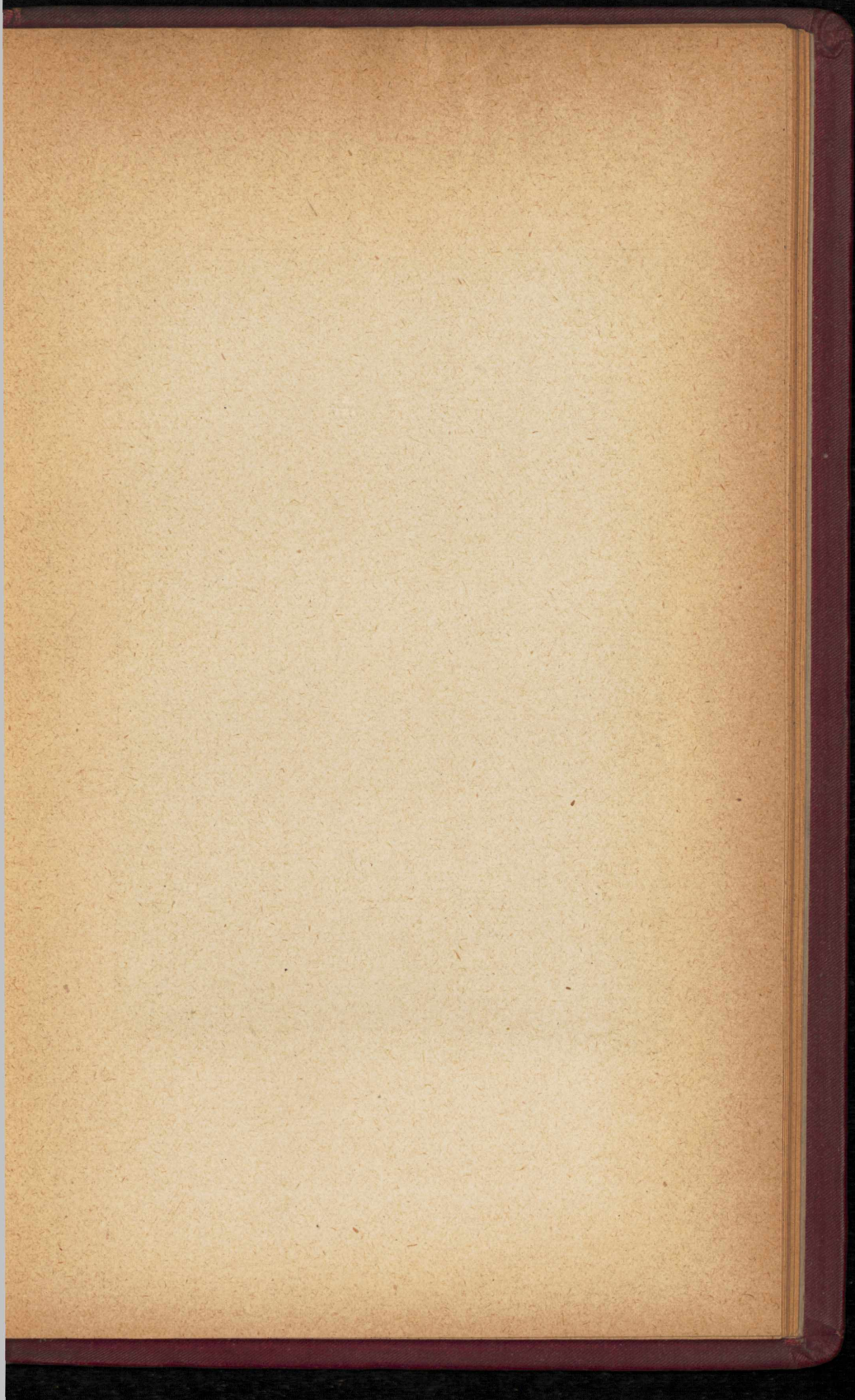




Fig. 3.





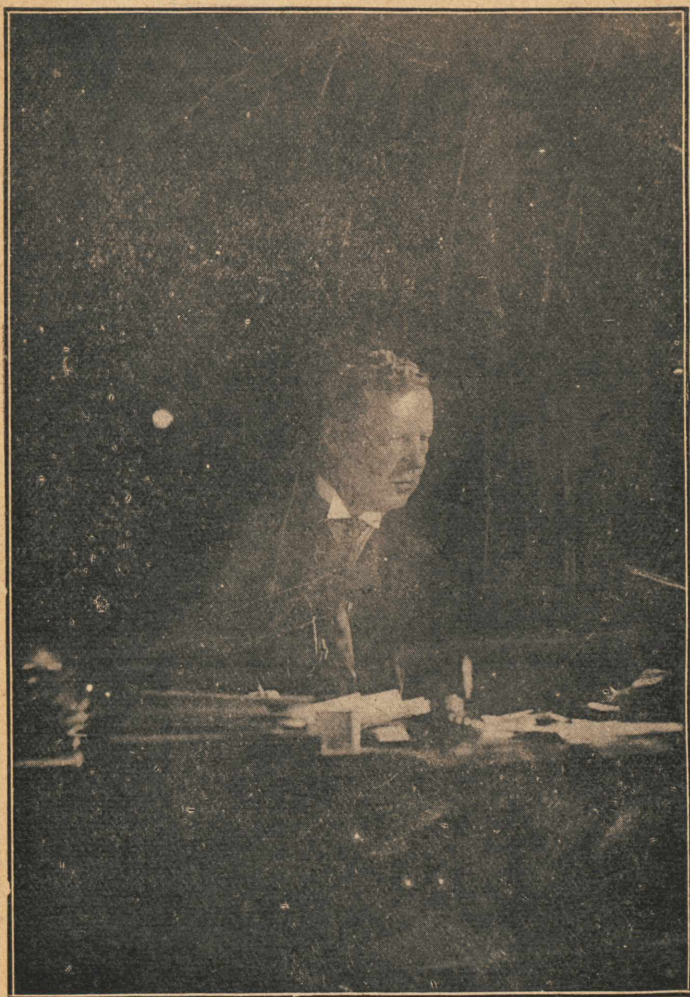
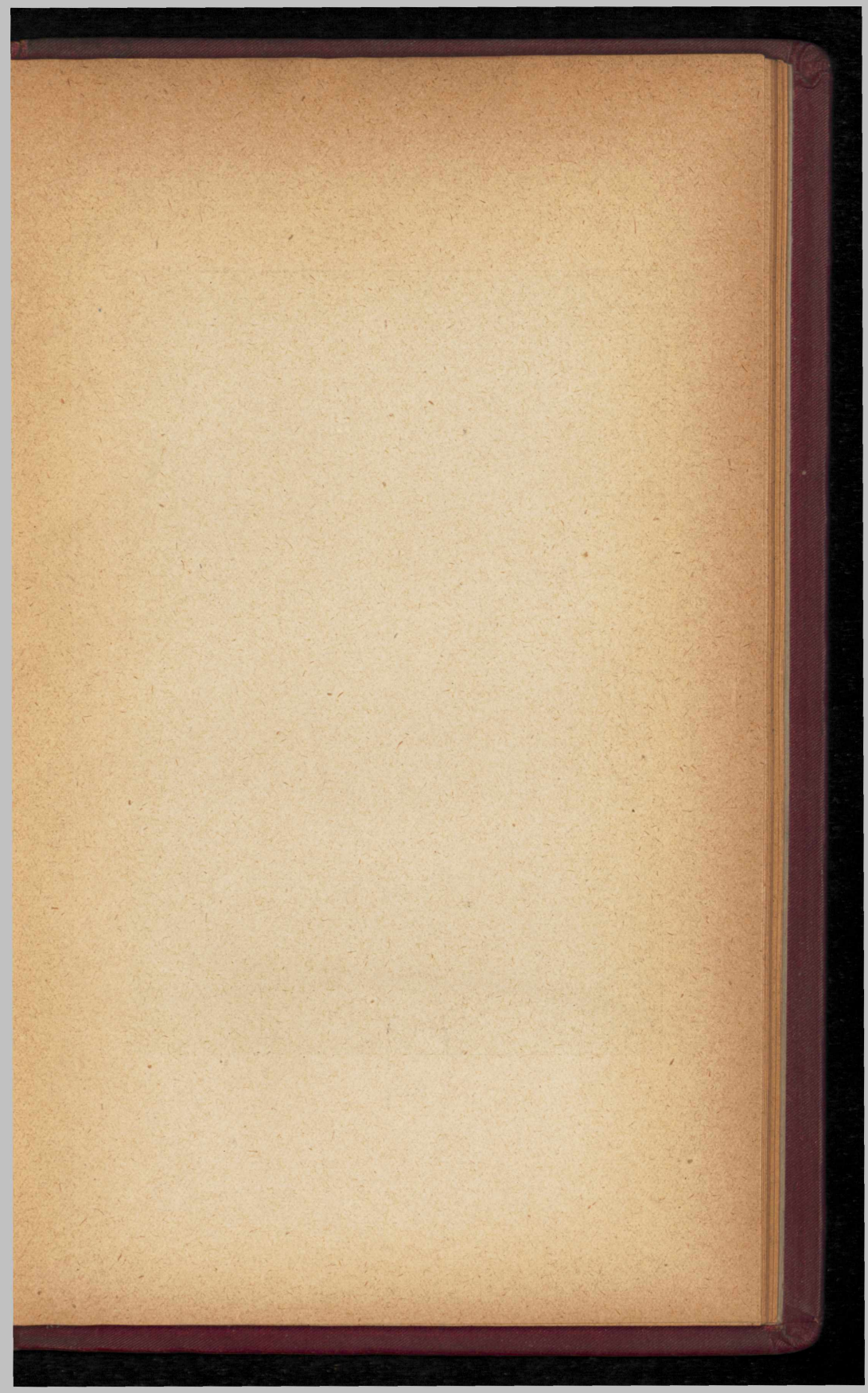


Fig. 4.



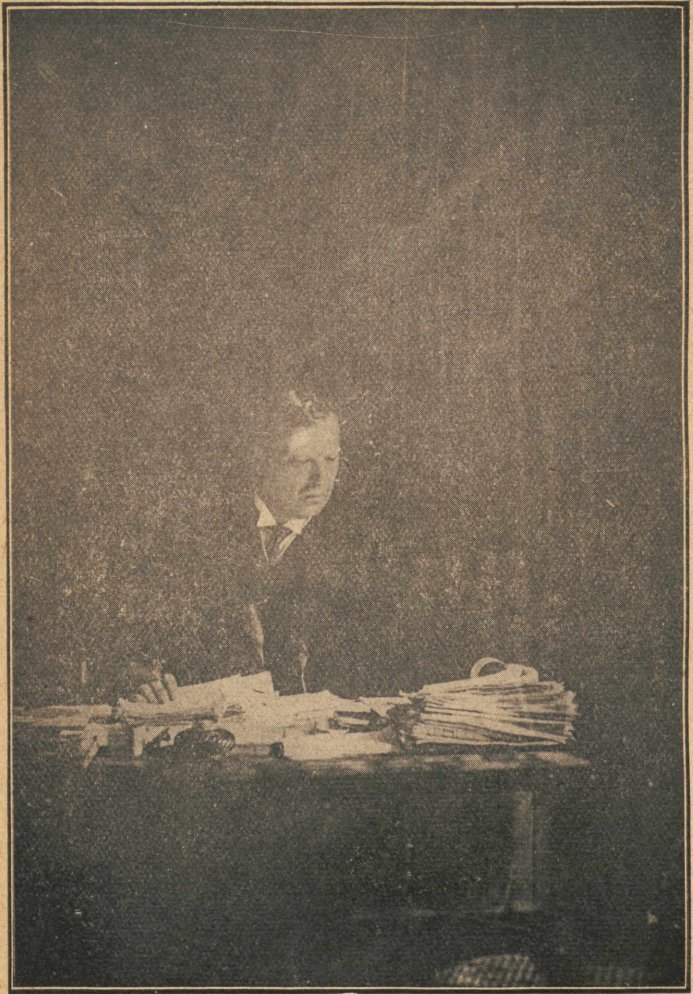


Fig. 5.

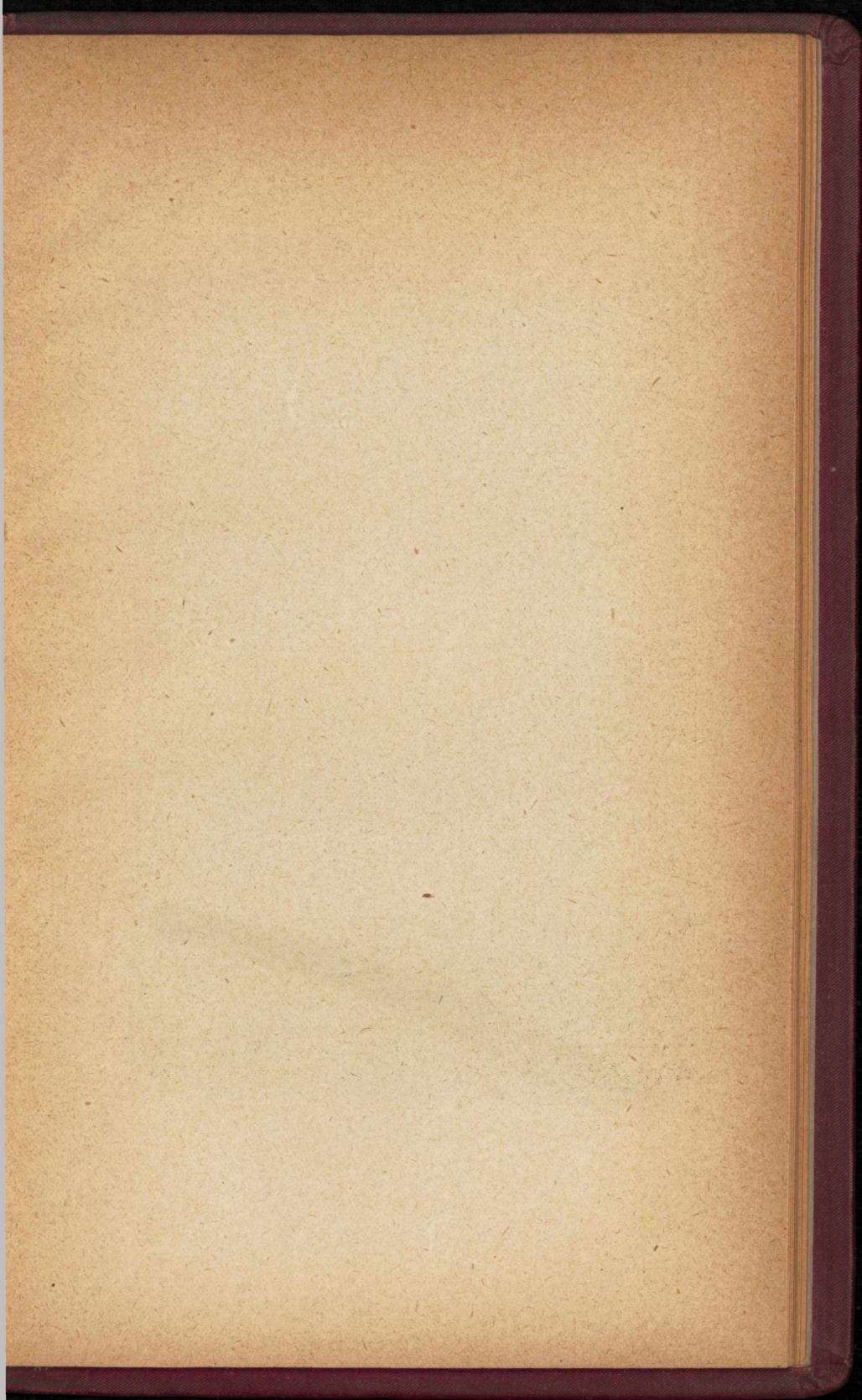




Fig. 6.

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room, whilst leaving others totally obscure. From this, it seems, one could explain why the head alone appears plainly on the plate.

Another interesting point; it is always on the right side of the head and especially on the forehead above the right eye, that this light is manifested, save in photograph no. 2, where the luminous point is rather visible in the hair.

We make no pretension to affirm that these photographs are able to establish the therapeutic value of telepathy without discussion, but they present a real interest; they constitute a beginning of proof, and if it is permitted to doubt, these doubts will be very near to being dissipated in the incredulous, if these wish to experiment, instead of being content with a simple and pure negative.

Materialist Science, which has never contributed to the discoveries realised in the pure psychic domain, will thus have the leisure to satisfy its need of undeniable material proofs,

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by employing its means of action for researches, which have their utility as well as their charm, and which permit discussion to be carried on the solid ground of experiment.



CHAPTER X

FAITH IN THERAPEUTICS

The incredulity of some as to the power of faith. — Faith, the great healing power with all the different healers. — To what the healers of England and the United States affirm every cure is due. — Where the employers of the „ Christic “ method turn for support. — Christian science. — Its growth. — The founder of this organisation. — The faith which has moved mountains of money to erect churches and temples. — The stability of its foundation. — What first made Mrs. Eddy a firm believer in psychism. — Her temporary discouragement. — Her proclamation of the non-existence of matter. — How the three classes of this sect were formed. — The first regulation given to the neophyte. — How the practitioner proceeds to effect the cure. — The results they obtain if the ill person is perfectly calm and quiet. — The patient cures himself. — The origin of all physical ills. — How the nervous system is effected. — The therapeutic value of faith. — What is faith? — The difference between faith

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and belief. — The power of faith. — The physical effect of the cosmic currents. — What the man of faith must possess. — The aim of every method of cure. — The only cure of chronic diseases. — The consoling theory for humanity. — The final word.



CHAPTER X

FAITH IN THERAPEUTICS

Christian Science. — No cure without faith

We have still to treat an important question; it deals with the therapeutic value of faith. There is no question more discussed. Many receive the simple statement with a shrug of the shoulders, with ironical laughter. These consider faith as having effect only on the weakminded. However, „faith” is one of the means, most employed by those who cure.

There is not a country, which does not

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possess one or several healers, employing as only medicine the combination of „love and faith.” In Belgium we have „Antoine”, for whom love flows from faith. Antoine, the healer, is the title under which he is best known to his disciples and his believers. Like his predecessors and his contemporaries he has known success and failure, like they, he has his admirers and his detractors and that suffices to show that his ideas are personal, that he does not fear to live conformable to his beliefs and to share his learning with his fellows.

CHRISTIAN SCIENCE

In England, but especially in the United States, the healers are very numerous; all rely upon a sincere conviction in affirming

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that faith possesses a very great therapeutic value; they do not hesitate to affirm that all cures, whatsoever they may be, are due solely to faith and not to the use of some medicine or other. The healers of America employ the method „Christic” and turn for support to the words attributed to Jesus; „Have faith and ye shall move mountains.” They have established small churches, they have their faithful in larger or smaller numbers and have chosen different names in order to be distinguished from each other; for if faith and love constitute the pharmacopaeia of every one, all preserve their independence, and do good as they understand it. One of these churches, first of all quite small, has increased in strength, and does not fear to set itself up as rival to the Established Church. This sect is known under the name of Christian Science and works everywhere. Through its hierarchic organisation, through the autocracy of its teaching, its infallible central power and the millions of adherents, which it possesses, Christian Science has acquired a considerable importance. This grandiose organisation

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was founded by a woman, Mrs. Eddy, who to-day is more than eighty years of age. The foundress has remained the uncontested Pope of this body, the centre of which is Boston. In this town is a magnificent temple, consecrated to the cult of Christian Science. This new Church also possesses at Boston a vast printing establishment from which comes literature dedicated solely to the doctrines of the foundress ; one single temple erected in the City of New York cost about four million dollars. Like other religions, this one possesses its book of dogmas, entitled „ Science and Health with key to Scriptures “. At the present time this church possesses more than five million faithful. If our ancestors had the faith which saves, if they constructed magnificent churches and stately cathedrals, this same faith still can, in the twentieth century as formerly, move mountains of money to build churches and raise temples to one idea. We have in this a proof of the power of faith and the grandiose manifestation of what it is capable. This, of course, does not prove its therapeutic worth ; but before examining if faith can cure, let us

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see with what aim this church called „Christian Science” was founded and why it has succeeded in creating so many adherents in the space of twenty five to thirty years. This examination will also permit us to understand why it has been able to stand on a solid base, which the powerful medical organisation of the United States has never been able to shake. The two hundred thousand doctors of the States are not only unable to do anything against it, but the different legislators, judges and the bar have always upheld it by reason of the marvellous cures obtained through its intermediary.

Mrs. Eddy, a former school mistress, lecturer, etc., was a very intelligent woman. Like all active women she was nervous and suffered from it. Like all ill people she turned to her doctor and seeing that he did not cure her in spite of the followed treatment, she completely lost confidence. At that time there lived in Boston an author of several works on the psychic sciences, who cured diseases by psychical therapeutics. Mrs. Eddy applied to him and was cured.

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Full of enthusiasm for this science, which had succeeded in a few days, where the otherscience had done nothing during several weeks, Mrs. Eddy boldly started to study and became a firm believer in psychism.

In this century of excessive work, everybody is ill, we are all chronically suffering and Mrs. Eddy, who remarked this, sought to cure these innumerable diseases by new means. Like all beginners in psychic medications, she first of all employed the Mesmerist method, that is to say, magnetism. If this system is efficacious, like all the psychic methods, it is nevertheless true, that it is incomplete, since it does not teach the ill-person the necessity of an infallible preventive „the mastery of self". Mrs. Eddy had then to pass, like all searchers, through a moment of hesitation and of disappointment. Little by little, however, she understood that a peaceful condition of mind maintained bodily health, and it was then she conceived a genial idea ; she proclaimed the non-existence of matter. „The mind, she said, is the only real substance, matter is but the

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materialisation of mind. " It is known that this principle is admitted by every serious psychologist. Starting from there, Mrs. Eddy reasoned to the adherents, who commenced to group themselves around her, as follows: „How can you be ill, since matter is an illusion? Your body suffers, but this body is only the manifestation of the mind, and the perfect mind cannot suffer. Mind is good, God is good, all which is good and well is God, and God is mind. Now God is perfection itself, perfection cannot suffer. Your mind is God, therefore it is perfect; perfect mind cannot suffer. The pain manifested in the organism is only the effects of your tormented thoughts, of your wandering imagination. Possess yourself and your health will return by reason of this fact. "

Time was necessary for the followers of Mrs. Eddy to seize hold of this abstract idea, for they had always considered their physique as their real „I" and all their thoughts turned towards the needs of the body. At the least draught, at the slightest ailment, their thoughts were concentrated on affected part

and their illness really became the illness of their mind.

To make the ill people admit this high idea, which was not presented in a very clear manner, Mrs. Eddy decided to form a body of healers. It is thus that Christian Science is to-day composed of three classes of people, the practitioners, the faithful, and the neophytes or ill. This is how the adherents of this church are recruited; a person is ill, his doctors cannot cure him, discouraged, not knowing what to do to be restored to health, the neophyte turns to a practitioner of Christian Science. The first regulation is this: throw your medicines out of the window and thank your doctor; before that is done, none of us can undertake anything. The ill person therefore dismisses his doctor and throws his costly medicines away.

The practitioner of Christian Science after this first sweep of the broom, comes and sits down by the side of the sick man; he explains to him the non-existence of matter, the supremacy of the mind over all material manifestations and asks the patient to put his

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mind in its calmest state, to have entire faith in the power of the mind, in the mastery of the interior psychical forces, in their exterior manifestation. The practitioner recommends the patient to consider that God is in him as in all things, he proves to him that it is impossible for man to suffer, since his own mind is the mind of God, that is to say the highest perfection. The ill person recovers hope, his ideas of pain give place to the idea of faith, calm returns and he feels himself quiet, he feels he is happy: *his faith has saved him*. The practitioner also, during this time, thinks of the perfection of the mind, which he perceives in the carnal covering lying in front of him, the mind, unconscious of its force and of its power, able to be freely manifested in the love with the single aim that physical perfection will become equal to spiritual perfection.

The process we have just described, although somewhat incompletely, sufficiently shows for the purpose of this study, the method adopted by the practitioners of Christian Science. We are attempting to discover if faith possesses any therapeutic value at

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all. Now, if the ill person is able to place his mind in a state of peacefulness and of instantaneous calm, his cure is perfect and the practitioner takes care to tell him : „ You are healed, you must now enquire into and understand your state of perfection.” The ill person makes every effort to accept this assertion as true. But if he continues to torment himself, his sufferings continue perhaps increase and sometimes the sick man returns to his doctor and his medicines, but not often, for Christian Science is to be accredited with the most marvellous cures ; nobody denies it, and the cured happy ones, condemned by their doctor, free themselves of the idea that medicine is necessary to cure, and embrace the new religion which has procured them both physical well-being and moral calmness.

Let us now examine how this method can give such convincing results. Here, for instance, is a person suffering from cancer, rheumatism, gout, a disease of the stomach, pulmonary tuberculosis, etc., etc. How can a psychical process reach the material organs ? We will reply by another question. What is

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the origin of the disease? There is not a physical ill, the origin of which cannot be traced back to a nervous state, and this latter to a mental state due to morbid thoughts. One first of all starts thinking of disagreeable things, then after a few days one is tormented, for this meditation on a disagreeable subject makes us imagine all kinds of misfortunes, and there is the nervous system affected. The mastication of food becomes by this fact disturbed and incomplete, and without one knowing why a pain, almost imperceptible at first, but which little by little will become accentuated, makes itself felt, if this morose thinking is persisted in. We are all more or less predisposed to a certain illness, which means that one of our organs is weaker than the others; this pain we feel, will make itself felt in our weak part; that is why, if our lungs are not strong our manner of thinking will develop a pulmonary affection, etc., etc. At the same time the mastication badly done, will lead to troubles of indigestion, the uric acid will invade our system, the blood will be tainted, and the result will be the disease under one or the other of the known forms:

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affection of the kidneys, ankylosis, cancer, etc. we may expect all. We have already explained in a preceding chapter how thought acts on the organism and causes disease, so it is therefore needless to mention it again, but as soon as we consider the cause of illness as exclusively mental, the therapeutic value of faith, seems to need no other demonstration, since it is not the organ it is necessary to cure but the mind, the repercussion of which has caused the disease.

NO FAITH, NO CURE

In order to firmly establish the close relation which exists between cure and calmness, we must solve this problem.

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What is faith ? We must not confound faith with belief. If faith moves mountains, belief moves nothing at all... or very little. It is faith which has constructed temples and given to man this force, which transforms him into an invincible hero. Faith is an unshakeable conviction, the irrational resignation of the whole being to an idea. Faith is the conviction that a thing is possible or real even when the reason rejects it; it is that state of mind, which awaits with assurance and without the least fear or doubt, the accomplishment of a promised thing. Whether individual faith or collective faith, it is always the same faith. It is a special mental state, which only sees success, which only considers the ideal, and which draws to itself the highest cosmic currents of wisdom, of purity and of health, thanks to which the man of faith no longer depends on his own individual forces, but employs the universal power to attain his goal. If faith draws to itself the vital forces coming direct from the source from whence emanates all that is, if it is the total transformation of human thought, may it not also possess the power of annihilat-

ing the feeling of pain ? May it not by the natural forces which are accumulated in him, who possesses it, vanquish the evil, which is supposed to be cured by an ingestion of a pharmaceutical decoction ? The cosmic currents must be able to dissolve a little of the uric acids, replace the cancerous cellules in a normal state, and close a pulmonary cavity, but the natural functions of man suffice to eliminate all these unwholesome wastes and to rid our system of all these bad particles. If they are then no longer produced, once driven away, that is health.

We have, we believe, accorded to faith its proper place. It is, by the mental state which it develops, the chief attracter of the cosmic forces. But if man can attract by his particular state of resignation and of confidence, of certitude and of attempt, the elevated cosmic currents in proportion to the greatness of faith, that is in proportion to the absence of all foreign feeling, such as fear, doubt, passion, etc. this man also requires real deep love of humanity, so that after having drawn to him these universal forces, he may instruct, — in

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spite of the prosecution of which he is the object, in spite of the special hatred of injured interests, which might be shown against him, — his fellows and project towards them the wholesome thought on the wings of these same cosmic currents. He needs pure altruist love to procure for those who suffer the relief they seek, and to give them by a methodical transformation, the mental re-education, which maintain them in perfect equilibrium from both the psychical and physical point of view.

Every method of cure, whether official of not, whether administrated by a doctor, a healer, a sorcerer or a kind woman, is therefore only a means to awaken in the sick a special mental state, which we may call faith without fearing to raise an incredulous smile. It is so true that faith plays an important rôle even in the administration of medicines, that an ill person will be cured by a doctor in whom he has absolute confidence, thanks to the giving of a medicine, which will have no result at all if administrated by a confrère, whose personality does not inspire

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this faith in the possibility of the result. It is faith which cures under the influence of the dominating eye of the zouave Jacob, it is faith which heals under the influence of a magnetiser, it is faith which gives the therapeutic value to the remedies of the kind woman, and it is faith, say what one may, which gives success to the official medicine. We do not wish to pretend that the pharmaceutical remedy produces no effect, that would be, to be little acquainted with what passes in the human body, to refuse to admit the the effect produced by the remedy ; it would be foolish to deny that this temporary excitation cannot re-establish certain functions momentarily suspended or badly working. But the cure of a disease, which has become chronic or on the point of becoming so, is due solely to the faith inspired in the ill person ; it is the reason the imposition of hands, irradiation telepathically projected at a distance, prayer and magnetism effect cures when the diseased possesses faith. The practitioner should have altruist love, enthusiasm of conviction, the reserve of health, which permits him, by the exteriorisation of his

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will-power, to attain the will which submits to him.

The priest Gassner thus obtained cures by the imposition of his stole, the peasant, Gasquet by his invocation, the saint by his prayers, the curé d'Ars by his immense love of humanity, and the places of pilgrimage by the faith of the diseased, the volitive attraction and the consequent projection of the thousands of present pilgrims. We know by the photographic demonstration of Dr. Baraduc, that the cosmic currents exist at Lourdes, and that they are those which penetrate the sick having faith at the precise moment of their cure. It does not enter within the design of this study to push our researches further 1).

If we have not definitely established a consoling theory for humanity, we have at least laid a foundation for this theory and called for experiments on a method, which gives

1) The state of faith is considered so necessary for the cure, that everybody, including many official healers, endeavour to produce it in the ill-person. There is not a mother, who has not cured a violent pain or stopped the crying of her child by assuring it is was no longer hurt. That is not a case of sug-

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practical and marvellous results. We believe we have shown that the cosmic forces act on man, that man may attract them and benefit from them and even project them on his fellowmen, who are in a state of communion with him. Everybody accepts a hypothesis of this kind, when it is a question of projection by wireless telegraphy. Why should not the human thought, which like electricity is a form of cosmic current, enjoy identical properties ?

We believe we have shown that the man, who knows how to place himself in harmony with the cosmic forces, will vibrate in accord with them, the same as a violin, tuned with another violin will give the very note, played by the bow of the experimenter.

We believe we have shown that thought is

gestion simply creating a mental state ; suggestion, if you wish, or to be more exact faith, has cured a physical evil. What the mothers do, does not the entourage of the ill person do also ? And does not the sick man ask to be tended by some certain person in whom he has faith ? Does not the doctor say to his patient : „ I can do nothing, you don't want to be cured ? ” And how many cures are due to the faith which the ill feel in the sureness of the remedy or in the worth of the doctor.

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all-powerful, that the culture of the will-power is possible and that by will-power we obtain surprising results.

Our task is accomplished; it is now for our readers to experiment for themselves and share our conviction.



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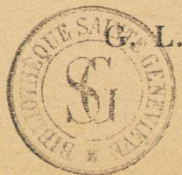
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